











LIFE AND TEACHINGS  
OF  
**BHAGWAN DEV ATMA**

— : o : —

**Teacher of the One True  
Science-grounded Religion  
for all Mankind**

AND

**Founder of the True Religious  
Society of the Dev Samaj.**

— : o : —

**PART VII.**

**Becoming a true Sidharth, or the Discovery  
and propagation by Bhagwan Dev Atma  
of the Truths of the Science-grounded  
System of Religion.**

— : o : —

**December 1934**

*First Edition. 2000 copies. Nominal Price -1/-*

तमसो मा ज्योतिर्गमय

SANTINIKETAN  
VISWA BHARATI  
LIBRARY

245.3

B 46

PE VII  
37321

## PREFACE

Bhagwan Dev Atma—the most worshipful founder of the Dev Samaj and the discoverer and teacher of the One True Science-grounded Universal system of religion for all mankind—lived an ideal life on this earth. He was born with the heredity of unique psychic powers, which he evolved under suitable environments and by making phenomenal sacrifices, renunciations and surrender of his all physical, material and mental powers. The highest psychic forces, which he ultimately evolved and which completed his soul-organism, are the following :—

(1) Complete and all-sided love for all that is true in all relations of man.

(2) Complete and all-sided hatred for all that is untrue or false in all relations of man.

(3) Complete and all-sided love for all that is good in all relations of man.

(4) Complete and all-sided hatred for all that is wrong or sinful in all relations of man.

Though in the course of evolution of organic life-forces, the life-force or soul of man has completed its bodily organism and has also evolved the powers of *Progressive intellect* which no sub-human life forces possess, yet he is very incomplete as regards his soul-organism as he lacks:—

(a) Such light which may show him the truly harmful and ugly Nature of all his *happiness-based low-loves and low-hates* and their resultant thoughts and acts which are at the root of most of the disharmony, unrest and misery in the human and sub-human worlds and which lead him to his own *degradation and ultimate destruction*.

(b) Such evolutionary or higher feelings (loves and hates) which may, on the one hand, give him freedom from the slavery of his low-loves and low-hates, and on the other promote his life by making him more and more serviceable and useful to the other beings of Nature.

It is the above grandest, most glorious and absolutely wonderful powers, developed in Bhagwan Dev Atma in the course of evolution, which alone have completed his soul-organism and made his life ideal.

This ideal life, possessed of the highest senses of love for truth and goodness and absolute repulsion for untruth and wrong, was and is something utterly incomprehensible to millions of men possessed of happiness-based low-loves and low-hates. Hence the present humanity, instead of warmly greeting such a unique manifestation, took up an attitude of violent opposition to him and engineered horrid processes of persecuting and prosecuting Bhagwan Dev Atma, and not only threatened

to take away his life, but actually made murderous attempts by firing pistol shots at him, which forms the most gloomy chapter of humanity's history. But this was natural. Did not Herbert Spencer write in his famous book, "Education" :—

"If by any system of culture an ideal human being could be produced, is it not doubtful whether he could be fit for the world as it now is ? May we not on the contrary suspect that his too keen sense of *rectitude* and too elevated standard of conduct would make life intolerable or even impossible ? "

Herbert Spencer was quite right in his calculations, but he little knew that such an ideal being had actually appeared on this earth in the person of Bhagwan Dev Atma. The life of highest psychic senses and the ideal standard of conduct which Bhagwan Dev Atma lived, really made life intolerable for him.

In this world which is so completely hypnotised by the fascinating form of untruth, hypocrisy and world-worship, that it feels them as the breath of life even in the so called Religions, and any person who raises his voice against them is considered a heretic, worthy of extreme punishment.

But these mighty and most glorious forces of Bhagwan Dev Atma carried in their very texture the elements of triumph. Hence though Bhagwan Dev Atma suffered most acutely at the hands of

thousands of human beings—especially the worshippers of one God—and still for whose highest good he worked with phenomenal energy, his achievements have also been nonetheless grand and most glorious.

The story of the evolution of such a unique life cannot fail to be of utmost interest and profit for all *adhikari* (fit) souls, as the only type which the humanity must follow, if it is ever to come out of the throttling yoke of all the happiness based low-loves and low-hates which invoke on the head of man untold miseries, absolute disharmony in all relations and darkness and annihilation of his soul.

We offer this biographical sketch of the evolution of Bhagwan Dev Atma's life and of his teachings, with a marked consciousness of our imperfections and want of ability, but with an honest conviction, that it would serve as a precursor of further and more complete life sketches of such a unique personality by some abler hands.

This biography is being published in different parts, every part covering a specific period of Bhagwan Dev Atma's life. Six parts of it have already been offered to the public. Now this VIIth part is published with the hope that it would similarly be a source of great benefit to them. The other parts would follow as circumstances permit.

Lahore : }  
December 1931. }

*Publisher.*

## CONTENTS.

	<i>Pages.</i>
Introductory Chapter	— 1
Chapter I :—Search after a Universal System of Religion based on the facts and laws of Nature	— 7
Chapter II:—His great mental struggles	13
Chapter III:— A special event which facilitated Bhagwan Dev Atma's investigations	23
Chapter IV:—The speciality of Bhagwan's investigations	26
Chapter V:—The Psychic condition needed for the discovery of higher truths of Soul-life	29
Chapter VI:—In true sense a Sidharth	32
Chapter VII:— Bhagwan's unique sacrifices ( <i>Tap</i> ) for his unique Life Vow ( <i>Brat</i> )	39
Chapter VIII:—The Philosophy of True Religion	55
Chapter IX :— The Science-grounded creed	58
Chapter X:—Imagination and imagination-based religious creeds	67
Chapter XI:— <i>Karam Tatva</i>	84
Chapter XII:—What is the nature of soul— its true and false conceptions	104
Chapter XIII:— Freedom of soul from its degradation and evolution in it of higher powers	119
Chapter XIV :—Ignorance about the working of force or power	136
Chapter XV :— The need and glory of the Scientific knowledge about Nature and Soul	145
Chapter XVI:— Fundamental Principles relating to Universe	155

## Chapter XVII:—

The most difficult work of investigation into the realm of soul and Bhagwan's arduous struggle for its accomplishment 162

## Chapter XVIII:— The Dev Shastra — 168

## Chapter XIX:— The Science-grounded and Philosophic truths — — 176

## Chapter XX:— Ditto Ditto (Contd.) — 182

## Chapter XXI:— Ditto Ditto — — 203

## Chapter XXII:— Ditto Ditto — — 212

## Chapter XXIII:— Ditto Ditto — — 224

## Chapter XXIV:—

Philosophical right conclusion relating to life death — — — — 240

## Chapter XXV:—

Various publications of Bhagwan Dev Atma relating to the exposition of truths pertaining to Philosophy of man — 243

## Chapter XXVI:—

Two novel publications of Bhagwan — 264

## Chapter XXVII:—

The latest teachings of Bhagwan Dev Atma about man and his soul as given in his last monumental work—The Dev Shastra, Part III — — 270

## Chapter XXVIII:— Ditto Ditto (Contd.) — 296

## Chapter XXIX:— Ditto Ditto — — 308

## Chapter XXX:— Ditto Ditto — — 329

## Chapter XXXI:— Ditto Ditto — — 358

## Chapter XXXII:— Conclusion — — 390

**LIFE AND TEACHINGS  
OF  
BHAGWAN DEV ATMA.**

**PART VII.**

Becoming a true Sidharth,  
or the Discovery and propagation by Bhagwan  
Dev Atma of the truths of the Science-grounded  
System of Religion.

—:-0:-—

**INTRODUCTORY CHAPTER.**

The history of Bhagwan Dev Atma's life is nothing but a story of the drama enacted by the unique highest psychic forces which manifested themselves in his unique soul. These wonderful forces of the complete and all-sided love for truth and goodness and the complete and all-sided hatred for untruth and wrong played a two-fold part in his life. As they gradually evolved, they firstly not only made the existence of every form of untruth and wrong impossible in his soul, but compelled him to wage a ceaseless and tremendous war against all the forms of fiction and untruth that prevailed in the religious, social, politi-

cal and other spheres of man's life, and all the forms of evil, that pervaded the world in man's daily behaviour, his usages, customs, religions, etc. Secondly they impelled him to devote his all to bringing about the reign of truth and goodness in all relations of man in this world.

The renunciation of belief in the huge nightmare of man-made one God without a second, of which the monotheists seem to be so childishly fond, marked only a stage in the further evolution of these noblest forces. This belief was the last stronghold of fiction in the prevalent religions of the world. As soon as it was dismantled, Nature—the one eternal reality—became an object of true study and research to Bhagwan Dev Atma.

While blind faith is the chief pillar on which the theists lean for their support, the stern cannons of scientific method of investigation formed the only weapon of offensive and defensive work for Bhagwan Dev Atma in the vast regions of this infinite universe. Bhagwan Dev Atma therefore stepped now into a new era of life and work about which says Bhagwan Dev Atma, (vide chapter 26 of his Autobiography, Vol. I),

“Having stepped into the new world of thought, all that remained for me as the most essential thing, was to carry on investigations regarding the universe —more particularly, in the domains of human world and human life, a part of the universe. From this time, *Vishva Tatva* and *Manush Tatva* formed the chief topics of my study. The canons of scientific method of investigation which were essential in all such studies acquired complete sway over my heart. The principles of experimental interrogation together with right logic had captured my heart to such an extent, that it became impossible for me to accept any knowledge merely on the basis of imagination or blind faith. Why is it that some of the greatest thinkers and even some of the scientists are prone to accept several false and fictitious religious beliefs? This is because

(1) Either they consider religion to be a matter of blind faith and taboo every form of scientific investigation or test in regard to such matters, or

(2) they distort the truths of science in order to support their accepted false faiths.

“For a lover of truth both these positions are intolerable. In his own light he considers

both these positions as false and hence abhors them.

“As all the various constituents of the love of truth had evolved in me, I had arrived at that stage of life where it was not possible for me to accept any thing whether ancient or modern in matters religious, which could not stand the test of the cannons of scientific method of investigation. I was anxious to accept all religious beliefs and matters not on the basis of mere faith but as pieces of true and verifiable knowledge quite in conformity with scientific test.

“As light and darkness are opposite things, so blind faith and true knowledge are mutually contradictory....What man needs is true knowledge which should be eternal, and not blind faith which is born of the uncontrollable play of imagination and which spreads nets of falsehood to entangle mankind and thus squeeze life out of them.”

Then realizing this extremely blessed state of his unique soul which had broken the bonds of all fictions, he wrote:—

“When I look upon the uniqueness and grandeur of this liberated state of my evolved

soul, I feel myself indescribably blessed, deeply grateful, excessively happy and immensely gratified." (Autobiography, part I, pages 280-282).

It is difficult for those souls who are ruled by one or many of the low loves and low hates to comprehend this unique state of soul-life. And so long a soul does not receive Bhagwan Dev Atma's unique light and power, he is not able to have the reflection of that grand beauty on the mirror of his heart, and to such a soul the above expression of feelings would convey no adequate idea.

Unbound and free, controlled by the forces of complete love of truth and goodness, Bhagwan stepped into a new and altogether untrdden region of soul-life, to carry on all alone and unaided the most strenuous labours of investigations in that field. A lonely traveller who is urged on by his masterful love of truth not to rest but to march on amidst dark clouds of despair and disappointment, oft-repeated shocks and dead walls, and not to lay down his spade till he had reached the goal, is alone capable of describing his experiences of the crushing labours during his long journey and divine joy of a goal reached.

It shall be our most pleasant and profitable duty to convey, according to our insignificant powers, some idea of the great journey which Bhagwan Dev Atma undertook into these unexplored domains of thought and of his vast mental struggles bordering sometimes on desperation, and of the excessive relief and divine joy that suffused his unique soul when he captured the post he was out to conquer.

---

## CHAPTER I.

---

### **Search after a universal system of Religion based on the facts and laws of Nature.**

---

It was in the year 1895 that Bhagwan Dev Atma threw himself heart and soul into the research work in the domain of soul-life. As man is part of the universe, and no correct knowledge of human soul can be possible without the true knowledge of the fundamental principles of the universe hence, the two subjects which engrossed Bhagwan Dev Atma's whole mind were :—

- (1) *Manush Tatva* (Human Philosophy).
- (2) *Vishv Tatwa* (Philosophy of the Universe).

“I am first a man,” writes Bhagwan Dev Atma, “and then am a part of the universe. Hence, the study of the philosophy of man was of primary and supreme importance to me. It does not avail me to know something about the universe, if I do not get true and correct

knowledge about my own being. The Greek philosopher Socrates has said, 'know Thyself'. The English poet Pope once wrote that proper study of man, is man himself. Some one from amongst the Rishis of old also has said, 'Soul knowledge is the supreme knowledge.'

"But in order to arrive at the true and complete knowledge of soul two conditions are indispensable viz., (1) inner capacity, (2) outside suitable conditions. The absence of one or both would make the attainment of this complete soul-knowledge absolutely impossible. As both these factors were non-existent before my manifestation, no man was able to discover that complete or universal system of religion for mankind which was ultimately revealed to me, by fulfilling the above two necessary conditions. The non-fulfilment of the above two conditions before my manifestation was due to the following four causes:—

(1) The soul-organism of man had not attained completion and therefore full and complete knowledge of soul was impossible.

(2) As the soul-organism of man was incomplete, it was destitute of those various constituents of the love of truth which had appeared in my soul.

(3) As the soul-organism of man was incomplete, he was destitute of those various constituents of the love of goodness which had manifested themselves in me.

(4) The science too was in its preliminary stage of growth and had not made that progress in various branches of human knowledge which it has done now. The great light of the law of "Evolution" had not dawned on the world.

The absence of these four causes not only

(1) made it impossible for man to attain to complete and necessary true knowledge of human soul,

(2) but the absence of this true knowledge deprived him of the true knowledge about the Dharm. Hence, the world was completely void of the true knowledge of the universal science-grounded system of Religion for all mankind which I was instrumental in discovering and propagating in the world."

### **The initial stages of enquiry.**

"Guided by national spirit, I started my investigation on the lines that had been laid down by Hindu sages. They had divided the human temperaments into three definite groups:

(1) *Tamo Guni*, (2) *Rajo Guni*, and (3) *Sato Guni*. I also wanted to classify mankind on those lines. Hence, I made the following classification :—

- (1) *Tamo Guni*.
- (2) *Rajo Guni*.
- (3) *Sato Guni*.
- (4) *Dev Guni*.

“I also drew on paper four paintings representing these groups. The first was completely dark and it represented hearts of *Tamo Guni* people. The second was light dark and that stood for *Rajo Guni* people. The third was part black and part white. That symbolised *Sato Guni* persons. The fourth was purely white. That represented *Dev Guni* soul.

“On the occasion of the 8th Anniversary of the Dev Samaj held at Montgomery, I showed this painting to the audience and delivered an extempore address explaining the various symbols that stood for various kinds of human natures. Besides several other minor differences which existed in my own and the ancient classification by old Rishies, there were two great and fundamental points of contrast.

The ancient sages had made only a three-fold division into *Tamo*, *Rajo* and *Sato Guni* temperaments. They had not seen or had had any experience of *Devatva* which had manifested itself in me. That life of *Devatva* was the result of the evolution in my soul of the highest psychic forces or *Dev Shakties*. Hence, my division was four-fold. I explained to the audience the significance of these four temperaments. Again, the ancient sages believed that every man possessed all these three natures. I did not believe that to be true.

“I wrote two articles dealing with the exposition and explanation of the various view points on this four-fold classification. But a few days after that I discovered that this knowledge was utterly defective. It went some way and thereafter I found a dead wall before me. Hence, I had to altogether give up this line of investigation in my search after the goal.”

Bhagwan then realized that in order to arrive at some definite and true solution of the problem,

(1) he should collect all facts relating to the organism of the body and soul of man;

(2) he should critically examine the resemblances and differences existing in the body of the collected facts ;

(3) he should then, on some fundamental basis, classify them into groups; and

(4) he should apply logical methods to discover some underlying truths or principles as based on those facts.

---

## CHAPTER II.

—:-0:-

### His great mental struggles.

This was no easy task. How Bhagwan felt and what mental struggles he had to pass through is very briefly described by Him as under. He says:—

“It was not difficult for me to get knowledge of the general principles pertaining to bodily organism of man from medical books, which contained the fruits of labours of good many researchers in this domain. But so far human soul is concerned, I felt myself at sea, for there had been no satisfactory investigation carried on into the regions of those truths and principles of soul-life which I was in search after and hence no knowledge of any satisfactory kind was obtainable anywhere on the surface of this earth.”

“Hence as soon as I got into this great work, I felt my feet on an unstable marshy ground. I began to realize that somebody had flung me into unknown waters wherein I did struggle very hard to reach the shore of safety but had no hope of any kind to succeed in my struggles. I felt vast sheets of waters encircling me. No land was at all in sight. On the one hand, my truth-loving heart would

give me no rest of any kind, and on the other, I found that even after very hard and strenuous labours if I discovered something which I momentarily felt as in sight, I soon realized that I was in the wrong and all my labours were practically brought to nought and my hopes turned into dead sea fruit. But though disappointments after disappointments dogged my steps and I received repeated heart shocks of disconcerting kind, I could not give up the quest. Why ? Because the force of complete love for truth was imperious in my being. My position could be compared to one in deep slumbers who in that unconscious state had been carried into a dark, thick and tractless jungle and who on awakening was over-anxious to find a road leading to his house. Such a person wading his way through unknown and undiscovered jungle-growths would no doubt meet with many disappointments in finding any way out of it. But though cast into the abyss of despair over and over again, he would still persist in cutting his way to his house and would not rest till he had met with success. In the same way, though I had often to face the dark and ominous clouds of disappointment and despair in my search after the goal,

I could not throw down my arms and sit with folded hands and do nothing. There was no way left for me but to continue on my ceaseless struggles. There seemed no end to my struggles. My path was extremely difficult and I had to face enormous obstacles and hardships. Sometimes I would heave a sigh of grief and exclaim, "Alas! for me! How have I been caught up in the eddies of calamities and sufferings!"

"I was no doubt not a stranger to these calamities in this great task of investigation into truth. I had foreseen them the day I stepped into this field. But in the first stages of my journey, I was not so lonely and so friendless. I could count upon some helpers in those stages. But thereafter, I saw myself utterly alone and without any help or guidance. There was no other traveller on that path. The path of my quest was unique and the way that I had to tread was an unknown one. Thus as a lonely traveller I had to march my way on this lonely path."

"I am not the only seeker after truth with whom Nature had to play the part of stern

mother. Such has been the way of Nature with all those who have ventured to tread the path of search after any truth. It made them pass through various kinds of calamitous circumstances, to suffer any amount of disappointments, till it made them truly humble, devotedly attached to itself and full of unshakeable faith in its truth. It was only then that it parted with the treasure of its secret to them. In that case, I said to myself that I should not mind obeying the command of such an immutable law. When the mother Nature has brought about my manifestation for some grand purpose, I should not only willingly but gladly cut my way through difficulties. I was therefore ready to bear all. But all this readiness could not change the fact that the killing difficulties were there. It is really an eternal fact of Nature that life is not made without struggles. Life does not evolve without passing through the fires of struggles. In order to help others to walk the way of evolution, it was but incumbent upon me to make all possible sacrifices to find that. It became indispensable for me to knock at the door of Nature not once but often, not for days and months but for years continuously."

“The hours of night are fast passing away. The whole Nature is at rest nestling in the arms of mother sleep. Men and animals are lying in the lap of slumbers. But sleep visits me not. I enjoy no rest. My head itself feels exhausted with the heavy strain laid on it to think out the solution of the problem before me. It is simply bursting with pain. I do want that my head may stop all thinking but I feel helpless.”

“But all these mental travails do not always prove fruitless. In fact, my daily struggles are so many links in the chain leading to the goal. As human child is ordinarily begotten after the mother has passed through most acute pains, in the same way every truth that I discovered made me pass through great amount of mental travail. I have therefore valued every new truth thousand times more than does a mother value her begotten child. But as no body values wealth much, till he has acquired love for that and developed it with hard labour, in the same way, no body can value truth as he ought to, unless he has himself been a lover of truth and has acquired some truth after passing through excessive struggles.

Hence, every one of those truths pertaining to the philosophy of human soul, which I have discovered, is not one millionth part so dear to those whom I have made a gift of it, without any return, as it is to me. How painful is such an inappreciative attitude of those who are given this gift? What a mockish disrespect of truth by those who are wedded to falsehood and several superstitious beliefs.”

**Problems set before Bhagwan for Solution.**

Those great problems which Bhagwan Dev Atma set before himself for scientific enquiry in order to get true solution of them were the following:—

1. What is the fundamental nature of human soul?
2. What is the soul-organism of a common man?
3. How is soul related to body?
4. Who preserves, maintains, evolves and repairs the bodily organism of man?
5. What is the nature of change which a human soul undergoes under the ceaseless operation of the universal law of change?
6. How does human soul undergo changes in its organism?
7. What are the kinds of changes which

human soul undergoes and what are their forms?

8. What is the result of higher evolution of human soul?

9. What is the result of regarding changes in human soul?

10. What is the constitution of those human souls for whom progress is possible, and of those for whom higher evolution is impossible?

11. What are the consequences for those human souls who progress to some extent but then stop in their evolution?

12. What happens after human soul leaves this gross body?

“These great and several other minor problems,” says Bhagwan, “possessed the deepest interest for me, which, led by my love of truth, I had to solve on the basis of the scientific canons of investigation. What an extensive and intensive programme was thus placed before me by my inner forces to pursue? Is there any record of life of any man who has set before himself such huge problems and who has shown such an anxiety to solve them purely on the basis of the scientific methods after renouncing all old

cherished but false beliefs? To our knowledge none.”

Bhagwan says further on:—

“No doubt this programme for my study and investigation was a rare one and it involved huge struggles. But I felt that Nature, which had manifested me endowed with the capacity to achieve my goal, was my one refuge and one protection. I had renounced all false beliefs and religious faiths of the ancient and modern systems. Hence I could get no guidance from them in my path. Again, I had given up all blind faith as a fatal thing. I was simply over-anxious to have true and correct knowledge by means of the scientific method of investigation. Thus my position was this. I had abjured all old trodden paths. I had turned my back against them. I could not retreat. The path that I wanted to tread was not a highway. I felt a dead wall raised before me. Hence, my troubles were tremendous. The ship of my life mission sailed in a sea which looked shoreless and which sighted no land anywhere. If any reader can conceive even a part of my struggles, he can by the stretch of his imagination form some idea about them

In those days, I had composed some hymns for myself, two of which I quote here :—

१—भजन

मेरे रक्षको होवो सहाय । [टेक]

आपत्

— काल के तुमहीं साथा,  
संकट

हाथ अपने तुम देवो बढ़ाय । १

देख असाहय अवस्था मेरो,  
मेरे दिल को दो ठहराय । २

मेरा आत्मा निर्भर चाहे,  
तुम मुझ को लो लिपटाय । ३

— — —

२—भजन

मेरे रक्षको रक्षा करो । [टेक]

महा कठिन संग्राम में मेरे,  
नित २ बल से मुझ को भरो ।

परमप्रसुता के लाने में,  
विघ्न और वाधा सब हि हरो । २

परमोक्तम जीवन ब्रत मेरा,  
उसको तुम मिल पूरा करो । ३

ENGLISH TRANSLATION.

My protectors come and help me,  
I feel you as friend in need,  
Stretch your hand of succour,  
Looking to my helpless state.

Come and prop up my heart,  
My soul is in need of help,  
Come all and stand by me.

(2)

My protectors protect me,  
In my huge struggles;  
Come and inspire me with courage,  
In evolving the goal of supreme harmony.  
Come and remove all obstacles and  
difficulties;  
Supremely high is my Life-vow,  
Come and co-operate with me to  
achieve it.

“The protectors whom I made an appeal to come and help me were those departed friends about whose continued existence in the next world, I had obtained incontrovertible evidence and who in fact were my true friends and sympathizers in my struggles.”

---

## CHAPTER III.

—:0:—

### A special event which facilitated Bhagwan Dev Atma's investigation.

—:0:—

It has already been shown that it was not possible for Baghwan Dev Atma to give up his quest, because it was quite new and the path to be trodden was never trodden before, and the journey was lonely. The imperious force of the love of truth made it impossible for Bhagwan to live without plunging himself whole-heartedly into the vortex of mental struggles to reach the bottom of the great mystery that surrounded soul-life. It was but natural and inevitable that Bhagwan Dev Atma should have wrested secrets from the womb of the mother Nature, he did succeed in various ways. "But," says Bhagwan, "though light dawned on me in relation to some problems, yet the chief path or the goal was not in sight. Sidelight was thrown on some points here and there, but all that could not take me very far. I did get knowledge on several points touching human soul and they were calculated to smooth my journey to the goal, but I felt that so long as I did not reach the destina-

tion there could be no end to my struggles. My inward longings grew deeper and intenser, filling the atmosphere around me with their corresponding vibrations. Good wishes are a real force in Nature. They are in conformity with the law of evolution and are intended or meant to aid the fulfilment thereof and calculated to herald goodness. These good wishes must bear fruit. And it was inevitable that though I had to cut my way through thorns, thistlewoods and sharp and cutting stones of excessive mental struggles, I was ultimately to succeed (as my longings were full, intense and based on goodness). And this indeed turned out to be a fact. A way did open for me. A remarkable event happened and I was inspired with a sanguine hope of reaching the goal of my search."

"Some of the departed souls who often times secretly helped me in one way or the other and who were very anxious to find some means of communicating with me got a golden opportunity of gratifying their this earnest and deep desire. One of the girl members of my family developed to an extraordinary degree the faculty of mediumship. One of my sewaks who took some

interest in this line brought a ring with a dark setting. On this dark side a drop of oil was put. Through the special powers of the medium the departed souls could cast reflection of their subtle body. This ring was given to the medium. She could see the reflection of their face inside it and recognise them. She could also hear their voices. She could also be possessed by the departed souls who spoke through her. Thus she turned out to be a very good medium in every way. I was apprised of all this. I examined the girl critically. I was convinced about her powers. I was already receiving the "Harbinger of light" from Australia. This paper I had been regularly reading for some years past. I had also read some books, and was aware of the experiences of Crooks and Wallace, two eminent scientists on this problem of the existence of the departed souls. Hence, I personally took deep and living interest in this problem. I was then inspired with a new hope to continue by the help of the souls of the next world to push further my investigations into the philosophy of human soul. This event took place in the month of October 1896."

---

## CHAPTER IV.

—:-0:-

### **The Speciality of Bhagwan's investigation.**

—-0—-

Continues Bhagwan:—

“I wanted to institute a rare kind of research work in the domain of the philosophy of human soul. It was a kind of investigation which had not attracted the attention of any investigator in any land. The psychical research carried on in Europe and America was directed only to the discovery of the fact, whether man lived after death of his gross body or not. On being convinced, on reliable evidence, that man did continue his existence on the next plane after throwing off his gross body on this earth, they jumped to the conclusion that their original belief that the soul was immortal was correct. They began propagating that belief. They could not discover the two fallacies involved in this unwarranted conclusion. They were also, according to their mental constitution (which they possessed in common with various other souls of similar kind), unfit to discover these fallacies. These fundamental fallacies were:—

1. *Logical fallacy*—It is not a sound conclusion to infer that because Ram lives for sixty years on this planet, and after his death here, lives on some other plane, therefore, he is necessarily immortal. The immortality of any soul can never be inferred from merely this fact that he lived for some years on this planet and then on leaving this gross body he continued his identical existence in a finer body on some other plane. This is logically fallacious inference.

2. *Lack of requisite knowledge*—Again, according to the process of the universal law of change every being must undergo some change. This change according to the nature of its conditions takes either the form of the evolution of that being or its degradation. Now those who are ignorant of this universal law of change and the *necessary conditions* of the evolution and degradation required for this change, and who, ignoring the fact of these “necessary conditions” of change, jump to the conclusion of the immortality of every soul, fall into the marshy land of fallacious reasoning. Their conclusion therefore is unsound.

“Of the programme of twelve problems, that I had set before myself to solve, the first four related to the mutual relation of body and soul, while the remaining eight referred directly to the problem of the change and destiny of soul. Leaving the first four, I was deeply desirous of carrying on experimental investigation regarding the last eight problems and gain true and correct knowledge about them. I got now a suitable opportunity to satisfy my longing and I forthwith commenced my investigation. For several years I continued my work of investigation and these years of hard and strenuous research crowned my efforts with success. I can not adequately thank all those departed higher souls who gave their most precious time to me, and who spared no pains to help me in my great task. Their contribution to the cause of truth and goodness is indeed highly to be appreciated.”

---

## CHAPTER V.

—:-0:-

### The psychic condition needed for the discovery of higher truths of soul-life.

—:-0:-

Bhagwan Dev Atma further writes:—

“In order to discover truths pertaining to the problem of human soul-life, what is needed is not merely intellectual equipment, but it is the higher life that is of supreme value. In absence of the highest psychic forces no man is able to generate that unique light which alone can reveal higher truths. In my soul it was this unique light which was daily growing and developing. Now

- (1) the all-sided highest soul-life,
- (2) the unique light generated by this unique soul-life,
- (3) complete love for the method of scientific investigation, and
- (4) the priceless knowledge of the universal processes of evolution and devolution working in Nature,

were the main and major factors which formed my whole equipment with which I started on the work of my laborious investigation. As these factors were unique, so was the nature

of the investigation that I carried on, unique. It was not the kind of investigation which is carried on by the European & American savants who hold seances and who by direct conversation with the departed souls or by scientific method of enquiry try to arrive at the truth of the continuity of human life after the death of gross body. My investigation was carried on in the domain of the laws pertaining to the life of human soul on the basis of the evolution and devolution as existing in Nature. Hence, both as regards its nature and the principles, my investigation was quite unique and of a special kind.

In the absence of the four factors above-mentioned, it was not possible for any soul in any land to institute search after those principles pertaining to soul-life and to draw logical inferences therefrom. It is because of this that no person anywhere has discovered those profound principles touching and concerning human soul-life which I discovered. It was because of the highest psychic forces which had evolved in my soul, that all those problems occurred to me which are described above and which could not occur to those devoid of those forces of higher life, however

learned they may otherwise be. When the problems could not even occur to them, it was absurd to expect from them any search after them. So far as I am concerned, not only did my own evolved heart suggest all those problems to me for solution, but I was led to arrive at correct and true conclusions because of the scientific method of investigation adopted by me and the knowledge that I possessed regarding the laws of evolution and devolution. I got thus a wonderful touchstone which sifted truth from untruth and fact from fiction. Both these factors also were indispensable. As the knowledge of the law of gravitation and that of scientific method of higher mathematics has enabled astronomers to rightly investigate and arrive at true knowledge about the various questions regarding heavenly bodies, in the same way, besides the first two factors of my above capacity the presence of last two also was necessary to enable me to arrive at true and correct knowledge regarding the problems of human soul. Hence my long years of search and strenuous investigation met with success. I felt myself in true sense a *Sidharth* (i.e. one who attains the goal) and I can hardly describe how blessed I felt".

## CHAPTER VI.

— :0 : —

### **In true sense a Sidharth.**

— :-0 :-

Bhagwan Dev Atma's continuous and most strenuous labours in the field of the thoroughgoing and complete research on the lines of established scientific method of investigation, revealed to him Four Great Principles relating to the Science-grounded system of Religion. These four great principles gave to Bhagwan an unshakeable foundation, based on the facts and universal laws of Nature, for the one true universal religion for which the evolutionary change of Nature had brought about Bhagwan's manifestation. These four great principles as at first seen by Bhagwan were as under:—

#### **Principle of change.**

(1) Being subject to the universal law of change, man (both his body and soul) too, like millions of other existences in Nature, is liable to undergo changes.

(2) The change for the better makes a soul nobler and more beautiful than before.

(3) The change for the worse results in the degradation and ultimate extinction of a soul.

(4) The better or higher change in soul is called its evolution and the worse or lower change is termed its devolution.

### **Principle of soul-organism.**

(1) All the organized existences in the vegetable, animal and man world consist mainly of two parts—bodily organism and life-power which in man is called his soul.

(2) The life powers of all organized existences are quite different from each other and are of various kinds as regards their lower and higher stages.

(3) It is the life-power in every vegetable, animal or human existence which builds the corresponding living body for habitation maintains it by assimilating food, moves it and procreates other life-powers corresponding to its own type.

(4) Every life-power in vegetable, animal or human organism, which is not able to build its body, or which loses the capacity of

building a body for itself, becomes extinct. All those souls who live continuously low and base lives, gradually lose the constructive power of their soul and ultimately become extinct so far as their individuality is concerned.

### Principle of relation.

(1) All the three living kingdoms—*i. e.* vegetable, animal and human—owe their origin and existence to the inorganic world. All these kingdoms form so many interrelated organs of this vast machinery of the universe. Their relation to each other is extremely deep and inseparable.

(2) Being devoid of the highest powers of soul which complete its organism, no person can establish all-sided evolutionary relation with all these four kingdoms. Hence the incompletely organized souls gradually grow degraded till they get annihilated altogether as separate entities.

(3) The *Dev Jiwan* (complete higher life) can never evolve in any soul by taking the refuge of, or worshiping any so-called one or many gods or any incompletely organised soul passing under the name of *Rishi*, *Muni*, *Pir*, Prophet, *Mahatma*, *Guru* etc., or by cut-

ting off all worldly connections or by practising *yoga* or *Samadhi* etc.

(4) It is only by acquiring true knowledge of the true life of the completely organised soul (or the Dev Atma) and by developing deep adoration or love for his beautiful ideal life that a fit soul is able to receive unique light (*Dev Joti*) which reveals the path of higher life and unique psychic power (*Dev Tej*) which is calculated to evolve higher forces in him. By getting this unique light and unique power he is enable on the one hand, to realize the ugliness of his lower course of life in relation to various kingdoms of Nature and grow a strong desire and capacity to get free from them, and on the other to develop higher courses of life which enable him to establish higher harmonious relation with them.

#### **Principle of true goal.**

(1) Salvation of man consists in getting freedom from the slavery to all dissolutionary courses of life in relation to the various kingdoms of Nature. The supreme goal of life consists in gradually getting such salvation and evolving higher forces of soul-life till one

attains the \*completion of soul-organism establishing thereby the evolutionary harmonious relation with all the kingdoms of the universe.

(2) The supreme goal of life of soul does *not* consist in gaining the so-called paradise or acquiring wealth, name, position, power, sensual enjoyments in the next birth in the course of transmigration, or in attaining to the so-called felicity or *anand* and peace of mind or *shanti* by practising *yoga* or *samadhi* or in obtaining any true or illusive happiness etc.

(3) Only that happiness is proper and desirable for man which he attains as a result of his getting freedom from soul-destroying forces and of evolving higher forces of higher life in himself. Every other form of happiness is neither proper nor desirable for man.

(4) Keeping happiness as a *Sumum Bonum* or supreme goal of life, man not only develops wrong courses of life and thereby harms his soul life, but he brings about the gradual degradation of his body and impairment of his health also.

These were the four great principles which Bhagwan Dev Atma discovered and

---

\*This idea of Bhagwan afterwards changed as will be seen later on.

propagated in the world and which revolutionised the entire conception of Religion and Supreme goal of human soul. These four great principles demolished, utterly and for all times, all the so-called religious systems of the world which are either **based** on the fiction of one God or many gods or the fiction of transmigration of soul or any other similar fiction and which have led man adrift on the most illusive road leading to mirage of happiness as a goal and which have given him utterly absurd conception of the entity of soul, its salvation and its supreme goal etc.

How grand then is the discovery of these universal principles! How glorious is that community, race or nation which acquired the privilege of owning that unique manifestation who revealed these great principles! How blessed should this whole planet feel which before the advent of this universal system of religion, was steeped in the darkness of the fiction-grounded systems of religion which have led to human mass massacres, and looting on mass scale, to bitterness in several sects and creeds and permanent hostility in groups of men; and which ultimately

got illumined by the light of the Science-grounded religion !!!

It is true that fiction-wedded mankind is not able to appreciate the glory of the above unique principles based as they are on facts or realities of life. But as humanity comes out of this devitalising and dwarfing cobweb of fictions and acquires taste and anxiety for truth, it would feel truly and abundantly blessed and proud, for the fact that it at last got the true light which alone is calculated to lead, in course of time, to the higher harmonious relations of its various parts and thus give to the universal process of evolution its crowning glory.

---

## CHAPTER VII.

—:-0:-

### **Bhagwan's unique sacrifice (*Tap*) for his unique Life-Vow (*Brat*).**

Sufferings and sacrifices in themselves have no value. They are glorious or inglorious according to the ideal in the service of which they are undergone by any man. A gambler who gambles away all his wealth and faces great amount of privations, mental anguishes and heart shocks does not win any admiration for his sacrifices, because the object for which he made them was ignoble. The well-known traditional or legendary hero Raja Nal, who gambled away his whole sovereignty and who had to dissolve his home and abandon his good wife in a jungle uncared for, is not applauded for his sufferings. But his great wife has been afforded a place in the niche of the galaxy of great Indian women because she underwent sacrifices in order to remain loyal, faithful and absolutely true

even to her gambling Lord. There are millions in the world who undergo untold sufferings to get livelihood for themselves and their families. But no body falls into raptures singing halluljahs for them. Of course, if any of them displays uncommon spirit of integrity and probity in his dealings and suffers in consequence thereof, he is rightly applauded. A murderer, who is sent to gallows and who dies as a result of his evil act, gets utmost condemnation even though he lays down his very life. This is because his object was base and sinful.

There are some blessed children of men who have dedicated all their powers and possessions and even risked their lives in some work of reformation of mankind or in some philanthropic object. The liberators of slaves, the emancipators of women, the founders of the homes for the waifs, etc., have won a cosy corner in the deep recess of human heart, because their sacrifices were for a noble cause. It is therefore the noble goal which glorifies the sacrifices and not the sacrifices, as by themselves they fail to glorify any base object. Those so-called Sadhus who

give up all duties and responsibilities and take to forest nooks or mountain caves to pass away all their lives in the supremely selfish goal of quest for their personal happiness are being uniformly denounced by all those who hate selfishness.

Bhagwan Dev Atma's sacrifices in the pursuit of his life-vow are unique because the goal was unique. The 30th chapter of Bhagwan's Hindi Autobiography deals with this unique *Tap* of Bhagwan and it would profit us more if we translate here Bhagwan's version of it as written by himself:—

“There was a time when this planet was inhabited by millions of animals but there was no trace of man at all. Gradually in the course of evolution man appeared from one branch of the mammalian stock. This new being by the gradual unfoldment of the progressive powers of intellect and language brought about a unique revolution on this planet. His species multiplied and increased to millions of individuals. But though crores of men walked over the planet, the Dev Atma (or the soul possessed of the complete and all-sided love for truth and goodness, and complete and all-sided

hatred for all that was antagonistic to truth and goodness) was absent. But as the evolution of man from the animal world was inevitable, in the same way, it was absolutely necessary that in the interests of higher evolution of man, Dev Atma's manifestation should take place. The unique highest psychic forces which by their evolution developed my soul into Dev Atma, compelled me to take up a life-vow which was simply unparalleled. And as my life-vow was unique, so were the sufferings and sacrifices or *Tap*, that I was able to undergo, unique in Nature. As man can very rightfully claim that before his advent on this earth no species in the entire animal world possessed those forces of progressive intellect and speech with which he was blessed by Nature, in the same way, I can also rightfully declare that before my advent, no soul appeared on this planet equipped with those highest psychic forces which manifested themselves in my soul. Not to speak of the ordinary man, even among the most cultured men or the distinguished founders of various sects, not a single person could be found who declared:—

‘The beautiful truth and goodness ;

My foremost aim represent,

i. e., who said that it was his supreme goal of life to evolve the highest psychic forces and who having thus evolved them in his soul should have said :—

‘ And in the service of world,

My life be fully spent,

and who thus made it the supreme vow of his life to subscribe his all in the service of the entire world as I did at the prime age of 32.

“ Again it was and is impossible for all the ancient or modern founders or propagandists of various religious denominations to accept the all-sided truth as the supreme goal of their life, as all of them

(1) have given the most prominent place to imagination and blind faith, and

(2) have been destitute of various constituents of the complete soul-organism. And all of them could not, nor can now, wage a crusade against all forms of fiction or untruth and in this two-fold mission of upholding, in every moment of their lives, the cause of complete love of truth and waging warfare

against all forms of untruth, undergo all kinds of sacrifices and trials and tribulations or Tap.

“ In fact the founders of various religious denominations had developed only that kind of psychic make-up which limited the reach of their knowledge only so far that they could declare

(i)—that every man suffers in this world lot of misery and pain and it is against his nature to bear up all that,

(ii)—that to get salvation from misery and to attain to supreme felicity is in conformity with his heart's longing and therefore it constitutes his supreme goal.

“They considered religion to be nothing but a name for the method or methods by which man could accomplish this goal of his life. Go and read well the life of Mahatma Buddha and ask yourself, why it was that at the age of 29 he abandoned his good wife, new born babe, and the royal mansion and took to jungle? You will find that Mahatma Buddha renounced all to find out the causes of human pain and misery and the way to counteract them. He entered the Urvilla forest near Magadha and joined the society

of Sannyasis who taught him that by undergoing bodily privations through fasts and by engaging himself in contemplation, man could get free from all the worldly miseries and pains. He engaged himself in these exercises and reduced his food practically to the starvation point. He also engaged himself in deepest contemplation. And what did he gain thereby ? His body was reduced to a skeleton and his weakness grew so great that once while returning from walk, and engaged in absorbing contemplation, he suddenly fainted away altogether. When he recovered consciousness, he came to the conclusion that it was a blunder to have had recourse to a life of starvation and to have suffered bodily privations. Contemplation was essential for knowledge and not the emaciation of body. From that time he began the proper nourishment of his body and gave up the false Tap of fasting. After years of contemplation he discovered four things:—

- 1—That life is full of misery.
- 2—That lower desires are the root causes of misery.
- 3—That in order to escape pain and misery, it is indispensable for man to destroy

his desires or keep himself safe from their poisonous influences, as the gratification of these lower desires brought man again and again into the entanglements of transmigration.

4—That various exercises were essential to get free from the bondage of lower desires.

“ It is said that by the knowledge of these four things, he not only became ‘Buddha’ but he became all-seeing and all-knowing. He saw at a glance all those various births which he had taken in the long continuous past in obedience to the law of *karma*.

“ The net result of all his enlightenment or Buddhahood was that he made it a supreme goal of his life to seek out all the methods to get free from the worldly miseries and to attain to complete freedom from the cycles of births and deaths. It was not at all the goal of his life to evolve in his soul all the various constituents of the love of truth to generate unique light in his soul, and to get knowledge of the universal process of evolution and devolution and thereby propagate the one true universal system of religion for all mankind. Hence, though he

is considered 'Buddha' or the enlightened one, he could not get even the light to shake off the false idea of the transmigration of soul and to have the knowledge of the evolution and devolution of soul-life. Even before the advent of Buddha millions cherished the false theory of the transmigration of soul. He accepted this superstitious belief. He was not only unable to shake off the grip of this false belief but, on the contrary, he confirmed it by declaring that he was able to see all the numerous births and deaths, he had passed through in the long continuous past. Being destitute of the various highest psychic forces of the love of truth, it was but natural for the various founders of religious faiths not only to accept several false beliefs but to manufacture and propagate false, and, in several cases totally impossible, stories to meet their requirements. Even Mahatma Buddha was not free from this weakness.

"The most authoritative religious scripture of the Buddhists is called त्रिपिठक 'Tripithak. This is written in Pali language which was a derelict of Sanskrit and was the spoken language in Buddha's lifetime. This book

is divided into three parts.....Every part consists of several volumes. One of the books included in the second part of that authoritative scripture is called *Jatak*. It is related that when Mahatma Buddha became omniscient, he became conscious of all his 550 births which he had passed through and described them all and these were recorded in *Jatak*. According to his own version Mahatma Buddha was once born as a Brahman named Sumedh सुमेध. That time he had had along with thousands of gods and human beings the ocular vision of a Buddha named Dipankar. This Buddha prophesied his becoming in some future time himself a Buddha. As soon as the prophecy was uttered all those miraculous phenomena occurred on the earth and in the heavens which appear on anyone's becoming the Buddha. All these alleged phenomena are false to the very roots and being opposed to the law of Nature are impossible of occurrence. And as Bible and Purans are full of false beliefs and tales originating from the so-called omniscient God or so-called all-knowing Rishies, in the same way, *Jatak* is full of hundreds of untrue tales given by Mahatma Buddha.

“ From Colombo a paper is issued called the “ Buddhist.” This paper contained in one of its issues a story to the effect that once a young Brahman named Shubha approached Mahatma Buddha and asked him why it was that one man is born rich and another poor, one is long-lived and another short-lived, one is healthy and another is diseased? In reply to all these queries Mahatma Buddha said :—

(1) ‘A man who gives food, clothing, water etc., to Buddhist missionaries gets rich by such acts, while one who does not give them these things becomes poor.’

“ Now this is merely a fib. Is it not true that there are thousands of persons in India and elsewhere who are wealthy and who give nothing—no food, water or clothing—to the Buddhist missionaries? Nay, there are persons who are rich even though they do not give anything in charity to anybody. There are again those who give alms according to their means to Sadhus etc., and yet they do not get rich. Besides this, is the acquisition of wealth, the reward for virtuous or charitable life and nothing more? Decidedly not.

“ Proceeding further, the same paper writes:—

‘(2) ‘If a man is cruel and slaughters animals, he becomes short-lived, but he who does not kill animals, does not handle *lathi* or sword and is full of mercy and shows kindness to all sentient beings attains to long life.’

“ This again is another fib. Is it not true that there are cases of persons who live long even though they are meat-eaters, hunters and callous-hearted, while those persons who are strict vegetarians and possess milk of human sympathy pass away at premature age?

“ The paper again writes:—

‘(3) ‘If any one injures sentient beings by striking them with hand, stone, *lathi* or sword, he becomes a prey to several bodily maladies, while he who refrains from such acts enjoys perfect health and strength.’

“ This also is wholly untrue. There are hundreds of persons who injure no body with hand, stone, *lathi* or sword and yet are a prey to several physical ailments.

“ Similarly Mahatma Buddha attributed all the untrue stories prevalent at the time

regarding the transmigration of soul to his own person.

“ Same was the case with Jain Tirthankers too. They also believed in the false theory of transmigration of soul and taught the supreme goal of life to consist in getting freedom from the pains and miseries of this as well as the next world and in attaining to felicity or peace of mind by *yoga samadhi*. Brahmvadi Shanker and Gorakh &c. also taught the same goal. Even the ancient founders of faiths like Moses, Jesus, Mohamed, Ramanuj, Nanak, Kabir, Chaitanya, Dadu etc., and their modern founders viz., Ram Mohan, Keshab, Rama Krishna etc., whether they believed in an embodied or bodiless God, were a prey to various false beliefs, and taught the supreme ideal of man to consist either in getting freedom from the wrath of the so called God or the pains of the so-called hell founded by Him in the next world; or in getting free through pardon etc. from some other kind of punishment consequent on the violation of certain so-called God’s commandments; or in attaining to some joy in one or the other so-called imaginary heavens or

realizing felicity of mind by love of or union with the so-called God etc. The founder of the Arya Samaj not only considered it his duty to propagate one or the other false belief current in this country, but accepted the popular theory of transmigration of soul and taught the supreme goal of life of man to consist in getting free from the painful entanglements of births and deaths and attaining to happiness here and in the next world.”

“ The fact is that all these persons could not go beyond their own psychic condition. The powers they possessed and disabilities they laboured under could not carry them further than what they believed and taught.”

“ Hence,” says Bhagwan, “ My supreme object was absolutely different from theirs and of a unique character”.

“ Again *Tap* is described to mean the undergoing of the prescribed pain-producing exercises. It is said about *Tap*:—

‘तपोभिः प्राप्यतेऽमोष्टं नोसाध्य हि तपस्यतः ।’

Translation.—Every object is realized by *Tap*. Nothing is impossible of attainment through *Tap*.

“ Again it is also said :—

‘तपसा लभ्यते सर्वं ।’

Translation,— Everything is attained by means of *Tap*.

“ It is true that if any object is not impossible of realization, one is bound to realize it, if he possesses deep and abiding love for it and capacity to undergo all kinds of *Tap* i.e. sufferings and renunciations necessary to attain it. As my supreme goal was completely unique and different from the supreme goal of the above mentioned ‘Mahatmas,’ in the same way, my *Tap* for it was also quite unique and quite distinguishable from that of theirs.

“ If it is possible for any body to bring before his mind the picture of

- (1) the various kinds of most agonising heart-shocks and pains that I had had to suffer continuously for years;
- (2) the renunciations of bodily health, money, honour, name, friendship, family and samajic connections that I had had to make ;
- (3) the most difficult work of study and contemplation that I had to

perform amidst the depressing atmosphere of family circle and that of other persons by whom I was day and night surrounded, but from the lower influences of which I ever remained above, and the extent and the variety of the mental struggles through which I had to pass in doing the tremendous work of writing and lecturing ;

(4) the utmost struggles that I had to go through in order not only to keep myself free from all kinds of untruth and wrong in my relation with every kingdom of Nature, but also by remaining engaged in the good of every kingdom by instituting search after truth in pursuit thereof ? in order to realize my supreme ideal or goal, he will be able in a measure to imagine the uniqueness of my *Tap.*”

(*Ibid*, Chap. 30).

## CHAPTER VIII.

—:-0:-

### The Philosophy of True Religion.

—:-0:-

The religions that are prevalent in the world are many and various. Being based on various fictions they are not only different but mutually contradictory. As they represent either the whims or fancies of the so-called God in his so-called revealed books, or personal wishes and idiosyncrasies of some founders, they could not be universal in their nature. Bhagwan Dev Atma blessed this creed-ridden world with the one true universal system of religion based on the verifiable and provable facts and laws of Nature. Let us translate Bhagwan Dev Atma's own blessed words explaining the philosophy of the true religion, he gave to the world after he had discovered the four great truths. Writes Bhagwan in Chapter 31 of his Autobiography, Part I :—

“ I cannot adequately describe how blessed and fortunate I felt when I became Sidharth. The glory of the four great truths or principles relating to the scientific basis of religion which I had discovered, and which opened to me the path of true religion and showed its fore-

most and imperative necessity for all mankind, cannot be sufficiently sung. In place of all the various fiction-grounded and mutually different philosophies of the world religions, the humanity now got one true and science-grounded philosophy of true religion. Now religion ceased to remain the matter of gossips or fictions told by different people but it became an object of one universal philosophy for all mankind. What is meant by true religion? The reply to this querry on the scientific basis could now be only the following :—

The true religion consists on the one hand in man's getting *freedom* from all those *lower courses* of life in relation to various kingdoms of Nature being a part thereof, to which he becomes a slave by his (1) ignorance, (2) various lower desires, (3) lower passions, and (4) lower egoistic loves, and in consequence whereof, besides proving harmful to them, he vitiates the form and vitality of his own soul-life and walks the path of his annihilation; and on the other in *evolving* those higher forces of heart which build the vitality and beauty of his soul-life, enable him to establish his relation of supreme harmony

with various kingdoms of the universe and develop in him the most glorious higher life.

“The organism of soul-life has become complete by the evolution in Dev Atma of the all-sided highest psychic forces of true higher life and it is the higher influences of these that can carry man beyond the reach of all destructive forces. This is called *Dev Jiwan* and this is termed *Dev Dharm*.

“The *Dev Dharm* or *Dev Jiwan* is attained by the evolution of the various forces of the complete love of truth and goodness and various forces of the complete repulsion for untruth and wrong. Having attained to this complete life or *Dev Jiwan*, the Dev Atma by imparting the higher influences of his highest psychic forces, produces, as far as possible, higher changes in various kingdoms of the universe, and arrests and stops the course of lower or destructive change in them and by this he himself in his turn grows higher. Having established higher evolutionary relationship with the various kingdoms of the universe he becomes helpful and serviceable to the cause of evolution and in his turn he is protected and safeguarded by every evolutionary part of Nature. What a holy alliance or harmony between the two !”

This was the grand and most profound philosophy of soul-life or true religion which Bhagwan conferred on this world.

## CHAPTER IX.

— :-o- :—

### The Sciene-grounded Creed.

— :-o- :—

It was in the year 1899 or thereabout that Bhagwan Dev Atma wrote a book on the science-grounded and fiction-grounded faiths. It was published in the year 1900. In the first chapter of that book, Bhagwan dealt with what is meant by science-grounded religion, and in another he dealt with the nature and teachings of fiction-grounded faiths. As the view point from which this subject was dealt with, was absolutely new and as Bhagwan's new philosophy was also explained, this book possessed a certain amount of uniqueness. It also contained two more chapters dealing with the "slavery to low loves and low hates" and the "two great impediments in the way of man in gaining knowledge of the true philosophy of true religion."

We freely translate here the first chapter of that book relating to the science-grounded religion:—

What is called science in English language is known as *Vigyan* in Sanskrit. All that

knowledge is termed as 'science' which is obtained through experimental investigation about various departments of Nature, keeping facts of Nature as supreme. On the basis of this knowledge only such of the principles or laws are worthy of acceptance which man has discovered about the ways of working of Nature, and which are eternal and of universal application.

Nature is one, but sciences are many. All the truths of various sciences, being based upon facts of cosmos, as is but natural, are not only not contradictory to one another but they corroborate one another.

Science has made great strides on the ladder of progress because of the increasing number of capable scientists on the one hand and because of the discovery of the main principles necessary for the carrying on of true scientific investigation on the other hand. This great progress has at last manifested those world-wide, universal and eternal laws which go by the name of *Vikas* and *Vinash* (i. e., Evolution and Devolution in Nature).

These two universal processes or laws of Nature are the fruits of centuries of investigation carried on in the various domains of

Nature by various scientists. These two great principles are accepted with respect by all scientific minds who enthusiastically sing their glory.

A question may be asked why it is that science has won such a glory? This is because science has paid homage to truth and not to falsehood. While truth is one, fictions can be many, as the results of imagination by different people differ. It is due to this fact that fiction-grounded faiths, based, as they are, on uncontrolled imagination, are not only different but in many cases they are contradictory in their teachings and possess no universal scientific basis.

The progress in true knowledge made by science in various departments of nature produced a commotion in the circle of the propagandists of various false religions faiths. So long science had not progressed sufficiently, these advocates of false faiths carried on their false propaganda by maligning science, expressing contempt for it and even using *argumentum ad hominem* and in some cases even *argumentum ad baculum*. They found their teeth set on edge against the discoveries of science as they

militated against their false and fiction-grounded beliefs. They laid absolutely false and defamatory accusations against the advocates of scientific truths. But all this conduct of the believers in false religions could not stem the powerful tide of progress of science. However, when science made still greater progress these friends of false faiths were obliged to give up their vocation of abusing science. And when science reached its present high water-mark in its inevitable progress, they could not help singing praises of science. But this changed attitude did not affect their utterly blind faiths in their religions, and their beliefs remained as before, wrong and fiction-grounded. When the glory of science spread in all the four corners of the world, some believers in fiction-grounded faiths changed their front so far that they began to say, on grounds absolutely unsound and irrelevant, that their faiths were not opposed to science but they were consistent with its principles. *They however lost sight of a great fact that no religion could be in conformity with science which was not based upon the accepted universal processes of Nature but was based on one or the other fiction.*

Any person who becomes cognizant of the truth and eternity of the universal laws of evolution and devolution in Nature, would at once see that, in common with all other existences in Nature, his whole being (*i.e.* body and soul) cannot but be subject to them. Such a man would not be indifferent to the fact of the operation of these processes on his soul. Not only would the man who realizes the truth of these universal laws operating on his being not grow indifferent to them, but he would, in their light, also see the most patent and obvious fact that all religious systems which have ignored them have given teachings about human soul which are all fiction-grounded and false.

*Knowledge of these the universal laws of evolution and devolution and the light about the nature and organism of soul life lands a man in a new and wonderful world.* He then realizes directly that before he got this light, he was spiritually blind and was groping in darkness about soul. Though otherwise learned, wealthy and enlightened, he would feel that so far as the true light regarding the evolution and devolution of the life of soul was concerned, he was

a perfectly ignorant man and was plunged in a whirlpool of errors. He would also realize that many of his beliefs based on his old religious creed were not only utterly false but in many cases most harmful. He would also realize that as a patient is bound to aggravate his malady if he takes a wrong medicine even with the best of intentions, similarly he had harmed his own soul greatly by life lived in the dark ditches of false and fiction-grounded beliefs.

He would further find out that the very basis of all the so-called prevalent world-religions is false and imaginary, and the true religion would be only that which is based on the foundation of these universal processes of evolution and devolution.

Again when these two universal processes of evolution and devolution are very faithfully applied to the life and death of soul, the knowledge about them alone can be called true knowledge of true religion. The teacher of that knowledge can alone be called the one true teacher of the true religion. This teacher has given to the world that true basis of religion and that true philosophy of soul-life which are new to the world and which alone

can be called *Vigyan Mulak* or based on science in true sense. These teachings produce a complete revolution in the world of religion and a new era of thought dawns on the world. When a soul acquires the light of this new and true religion, he is able to distinguish it from all fiction-grounded religions and realizes that the teachings of this science-grounded religion open a new world of great many blessings and infinite good which had been a sealed book to him so far.

The entire being of man consists of his body and his life-power. Without life-power neither is his body formed nor his very existence sustained. It is this life-power in man which is called soul. This soul is the most essential part in man because he cannot exist without it, nor can he enjoy any happiness without it. Hence any person who is devoid of this true knowledge of the life of soul deserves to be pitied—be he a Raja or Rani, King or Prince, Nawab or Begum, Master or servant, Punjabi or Hindustani, Indian or European etc., etc.

There is no knowledge higher than the knowledge of soul. A man who is ignorant of this is utterly blind and unconscious even

though he may be otherwise learned in other branches of knowledge. It is a pity, thousand times a pity, that millions of persons who inhabit this earth are utterly blind so far as the knowledge of their own soul is concerned, though they possess in most cases some smattering knowledge of their bodies. They do not know what the nature of soul or its life is. They are altogether insensitive as to what constitutes *Jiwan Vidya* (knowledge of the life or soul) or who *Jiwan Dati* (life-giver of soul) is?

It is not the illiterate or those that believe in one or the other religious creed who are devoid of this light, but look where you please, you will see in all classes of people this most dreadful and injurious unconsciousness towards the highest problem of their soul life.

Being enlightened by the unique light of the true Dharma based on Science, it is not difficult for any fit soul to find out the fictitious nature of the various fiction-grounded or false faiths, because he is able to clearly apprehend the fact, that, if the teachings of any system of religion or religious faith have no relation to the salvation of soul from its lower courses of

life, and the evolution of higher or altruistic forces in it but are in fact helpful to him in degrading his soul-life and prove a hinderance in its higher evolution, all such teachings are absolutely fiction grounded and harmful.

This Science-Grounded Religion is the *Dev-Dharm* which has evolved in Bhagwan Dev Atma's unique soul. Bhagwan shows every fit soul by imparting to it his unique light the correct and true path of life on the one hand; and on the other produces and develops in it, by imparting his unique power, the higher consciousnesses which are necessary to liberate him from the lower courses and to evolve him in higher life. By means of imparting the influences of his such unique light and unique power he rescues men from the abysmal depths of base life and leads them on to climb the ladder of higher life. He further reveals to them the true and supreme ideal of their life which otherwise remains a sealed book to all men whether learned or cultured, and opens wide for every fit soul the treasure of all those blessings of good life (or *Hit*) compared with which even the sovereignty of the whole earth pales into significance."

## CHAPTER X

— :-0:-

### Imagination and imagination-based religious creeds.

Bhagwan Dev Atma published some articles in the columns of *Jiwan Path*—a Hindi organ of Dev Samaj—in the months of Bhadun, Sambat 1959 and Vaisakh 1960 B, on imagination and the imagination-based creeds. Some portions of these articles after necessary corrections were published in Chapter XXXIV of the first volume of the Autobiography of Bhagwan Dev Atma. We translate that chapter freely in order to give an idea of what Bhagwan believed as fiction-grounded and why. In the light of this the last chapter would more fully be apprehended :—

**Q.—What is meant by imagination?**

**A.—**Among various mental faculties or powers which man possesses there is one which is called imagination. By means of this faculty man creates lots of fancies. All those

stories of fairies and demons which delight little children and all those false legendary or fictitious tales which are believed by man in general, are all the creation of imagination. You may have heard the story of *Sheikh Chilli*. It runs like this:

A coolie was standing in a bazaar. His name was Sheikh Chilli. A man asked him if he would carry a jar of ghee to his house. He agreed to take it for one anna. He put the jar on his head. He fell into a reverie. He imagined as having made many bargains exchanging the thing which he purchased for his one anna for another and that one for another and so on till he imagined that he grew very wealthy. Then he fancied himself to have been wedded to a rich man's daughter. He fancied that he begot two or three children. He dreamt in his day dream that his eldest child came to him and said, "Papa! Please come home. Mother wants you. The meals are ready." Sheikh Chilli felt offended at this interference by his child, saying, "Get away unlucky boy, I am not coming." At this he shook his head to suit the sense of his words. At this movement the jar of ghee fell down with a crash and was broken to pieces. The owner of the ghee simply got

furious. He showered names on him and gave him two or three boxes on his ears. The poor fellow with a broken heart repeatedly said, "Sir, you have lost ghee worth two rupees only but I have lost my whole family."

Now you know what imagination is and how man builds castles in the air by its magic wand.

*Q.*—Can you cite instances of the work of these flights of imagination as prevailing in the domain of the so-called religion?

*A.*—Yes, as many as you please. The prevalent religions are so full of innumerable stories – all fictitious – that it is simply impossible to enumerate them all. Leaving over details, if we confine ourselves to the fundamentals of these so-called religions of the world, we shall find how all of them are imagination-grounded. These are as under:—

1. False and fictitious beliefs relating to the creation or coming into being of the universe.
2. False and fictitious beliefs relating to worshipful Beings.
3. False and fictitious beliefs relating to religious scriptures.

4. False and fictitious beliefs relating to the salvation of soul.

5. False and fictitious beliefs relating to good and bad deeds.

6. False and fictitious beliefs relating to worship and prayer.

7. False and fictitious beliefs relating to the nature of soul.

8. False and fictitious beliefs relating to life after death.

9. False and fictitious beliefs relating to the so-called heavens and hells.

10. False and fictitious beliefs relating to the supreme goal of man's life.

So on and so forth.

*Q.*—Can you please, give me, some details of these creations of fancy?

*A.*—By all means. *Manu Sanghita* which is considered to be the oldest scripture among Simirtis contains the following imaginary story of the coming into being of the universe:—

“God first created water. He dropped on its surface a seed of his power. This turned into a golden egg. Breaking this egg came out

a person named Brahma. From one half of the egg-shell he formed paradise and from the other half he formed this earth. Brahma begot a son named Verat and Verat in turn begot Manu. Brahma produced all gods like Indra etc., and three Vedas. One day of Brahma is equal to crores of years of our time. Night too is equally long. This universe of ours is created and exists for one such day of Brahma. For night (when Brahma goes to sleep) this universe is annihilated.”

This is one kind of imaginary story. Now listen to another. Which has been written by Swami Dayanand of the Arya Samaj in the very first edition of his book, *Sattyarth Prakash*. He asserts all this in conformity to the Vedic scriptures.

“It is known by means of the *Shrutis* of Vedas etc., that in the beginning there existed only one God. There was not even a trace of the universe. He wished to produce various kinds of creation and in an instant all varieties of objects came into existence. This means that God did not form the world out of any separately existing material, but every thing was created from his own inherent power.”

The same Swami Dayanand writes the following story of the creation of the universe on the authority of the same Vedic scriptures in the second edition of his Sattyarth Prakash which is quite different from the first :—

Like God himself, the universal matter and soul are also eternal. The God, soul and matter are without beginning. They are eternal and are the causes of all existences and in their own nature they are uncaused. After coming into being, the universe gets destroyed and after destruction it again comes into being. God creates ego out of the subtlest principles, and out of ego he generates five subtle elements and then out of these, he produces five gross elements. Out of these gross elements are produced herbs (आ॒षधियां) and out of the herbs is produced the seed or semen and out of seed is produced body.

In the beginning of things, God created thousands of young men and women in the country of Tibet. These young persons by sexual intercourse produced mankind. This time the earth has been in existence for over one hundred and ninety-six crores of years.

Now just look into these stories and see what contradictory statements they contain. According to Manu himself, he was grandson of Brahma though he had neither a mother nor a grandmother. Brahma was again produced out of an egg and this egg came into being as a result of the seed of God thrown on the waters he had produced. What a creation of fancy ! But these are very ancient fictions. Pt. Dayanand gives in our own time first one story of the creation in the first edition of his book and then another in the second edition—both being based on God's Vedic revelation. In the first story he says, God was the only existence in the beginning of the things. There was neither soul, nor matter in the beginning. But in the second story he says (on the basis of the same God's teachings) that in the beginning not only God existed but matter and soul also existed simultaneously. How mutually contradictory are these stories ? Again how fanciful is the story of the birth of five elements, one of which is said to be *heat* which is a force and not an element. Again the scientists have declared the number of elements to be more than seventy (now ninety-seven). To imagine that there are only five

elements is simply a play of uncontrolled imagination. Still more daring is the fancy or fiction of giving the exact age of the universe.

Let us now relate some of the false and fictitious tales written in the Mohamedan and the Christian scriptures. The *Hadis* of Musalmans contains a story that in the beginning of things God created a tree. On the tree he placed a peacock personating Nur Mohamedi i.e., light of Mohamed. This peacock engaged itself in deep prayers for seventy thousand years. God then looked at the peacock and it perspired through nervous shyness. From the perspiration of the head of this peacock were formed angels, from the perspiration of its chest came into being *Nabies* and Prophets, and from the perspiration of its eyebrows were produced souls of the Musalmans. From the perspiration of its ears were produced the souls of Christians and Jews. From the perspiration of its back were produced the lands of Mecca, Medina and the earth clay for all Musalmans' mosques. From the perspiration of its feet were formed the rest of the created things on this earth. How pleasing are these fancies !!

Again it is written that God created Adam out of the clay of many lands. Somewhere again it is recorded that his head was made out of the clay of Mecca, his chest out of the clay of this world, his back and feet out of the clay of India, both hands out of the clay of the East and both feet out of the clay of the West. Somewhere it is again written that his head was formed out of the dust of Jerusalem, his face out of the dust of paradise, heart out of the dust of *Ferdos* and his tongue out of the dust of the women of paradise. Then God ordered the soul to enter the head or mouth of this body made out of the various clays. This soul roamed round the body for two hundred years. Thereafter it first settled in its eyes and then in its ears. Then it gradually pervaded the whole body. This converted the clay into flesh and bones. Thus was Adam created. This Adam then was seated on the throne and carried for a century round the paradise seeing its sights. Then a horse of musk was made for his riding. He rode it. The angels walked in its front and took him for a round all over the paradise.

What a terrible fiction !

It is further said that once when Adam was sleeping, God took out one of his left ribs

and made a woman out of it. This woman was wedded to Adam by God when he woke up. Both then were allowed to live in the paradise. God then told both that they were at liberty to taste the fruits of all plants but one. It is said that the excepted plant was that of wheat.

But both Adam and Eve were tempted by *satan* to eat the fruit of that plant, at which God, getting angry, turned both of them out of the paradise. He punished the woman by cursing her that she would beget children and suffer travails. And Adam's punishment was that he would earn his livelihood by the sweat of his brow. Both of them descended to earth and began to live by cultivation. They were always blessed with twins—one male and the other female. Then both these twins were joined in wedlock by God's behests. Thus from the generations of the children of these pairs this earth was peopled and became full. Adam died at the age of nine hundred and thirty.

Do not such fancies beat the story of Sheikh Chilli?

Now let us take the fables of Christians. Their scripture is called the Bible. It is

divided into two parts. One is called The Old Testament and the other The New Testament. In the Old Testament the story of creation is given as under :—

In the beginning of things, God made heavens and earth. Then he produced light, water, sun, stars etc. He created Adam out of the dust of this earth and breathed into his nostrils the breath of life. Thus was Adam produced. A garden was created where Adam began to live. God then made him sleep and cut out one of his left ribs and made a woman out of it. God planted two trees in that garden, one of life and the other of knowledge of good and evil. He then called Adam and Eve and loudly instructed them to eat of the fruits of all other trees save of those two. He told them that they would die if they ate the fruits of both those forbidden trees. But a serpent who was in fact a great angel, came and tempted Eve to taste of the forbidden fruit saying that she would not only *not* die but she would rise to the position of God himself in the knowledge of what is good and what is evil. Eve then plucked fruits of the forbidden tree and ate them herself and made

her husband also eat them. God grew angry with them and he cursed Adam that he would earn his bread by the sweat of his brow and cursed Eve that she would conceive and have children and thus suffer travails of delivery and confinement. He cursed the serpent that it would always crawl and eat of the earth and there would spring up eternal enmity between it and the man. It would run to sting man and man would rush to kill it.

Then Adam's wife brought forth a son and he was named Cain. There was also a brother to him named Abel. God grew angry with Cain who fled from his home and went and married somewhere a woman. A son named Enoch was born of this marriage. He was the sire of the present mankind. God created the entire universe within six days and on the seventh day, he retired to rest.

Now look at all these fanciful stories, and see how absurd they are. At one place we read Mohamed Sahib perched on a tree as *Nur* (light) in the person of a peacock, engaged in prayers for seventy thousand years and then getting perspired at the glance of Allah

and his perspiration resulting in the coming into being of angels, men and this earth. At another place, we read Allah forming the body of Adam by combining clays of various lands and when it is ready like a clay toy, he directs a soul (about whose coming into being there is no cause given) to enter that toy body, and this soul roams round that mould for two hundred years and then enters the clay model and it becomes Adam. Allah again makes a horse of musk for its ride, places him in heavens, allows him to eat of all fruits but the fruit of the forbidden tree; when Adam eats of that forbidden tree, he is expelled from paradise and thrown on the earth along with his wife Eve, who was made out of a rib of Adam. (This string of childish fancies passes for knowledge in this 20th century.—Author.)

Then look at the Christian God. He forms a human model out of clay and breathes into the nostrils of that mould and Adam comes to life. God places him in heavens and forbids him the use of the fruits of two trees which were calculated to make him immortal and give him the knowledge of good and evil. Adam eats the fruits of the forbid-

den trees and he is cursed that he would earn his bread by the sweat of brow (Is perfect idleness a good thing?—Author). The woman is punished that she would bear children.” (Is this a punishment for woman? Author.)

Such a God is indeed a curiosity.

According to *Hadis*, Eve is every time blessed with twins—one male and the other female. These true brother and sister marry and procreate children. But according to Bible, Adam produces a child—a son—who without his helpmate — woman — becomes father of a child and of the future mankind.

According to Musalman’s *Hadis*, Nur-i-Mohamedi in the person of peacock remained perched on a branch of tree, engaged in prayers for seventy thousand years but according to the Bible, God made the world in six days and retired to rest on the seventh.

Now is not this building of castles in the air like the story of Sheikh Chilli?

*Q.*—Can you tell me the various false and fiction-grounded religions which mankind has created in absence of the light of the true religion?

*A.*—They are of various kinds as given below:—

1—Millions of persons consider one or the other creed or faith to be religion—viz. they consider religion to consist in believing or cherishing faith in the so-called God, so-called gods, their incarnations, some prophet, messenger, guru, some religious scripture &c. Now this belief or faith is not at all the true religion.

2—Millions take some external symbol for religion, viz., they consider religion to consist in keeping a tuft of hair; keeping long hair and a comb, wearing an iron ring (*kara*) round the wrist, a knicker (*kachh*) with a string, a small sword (*kirpan*) in their belt; shaving clean both moustaches and beard, rubbing ashes on the body, applying *chandan* or any form of *tilak*, on the forehead, putting on beads made out of *Tulsi* plant, or wearing yellow, garric or silken clothes, cutting holes in the ears and wearing rings in them, keeping a begging bowl or iron tongs (*chimta*), wearing a long shirt, a long robe; putting on *khurawun* (wooden sandals) etc.

Now none of these symbols means true religion.

3—Some people consider religion to consist in the pilgrimage of various so-called

sacred places, enjoying *Darshan* of idols, *samadhis*, graves, etc., having a dip in the waters of some specified place or drinking thereof. For instance, pilgrimage of Hardwar, Kurukshetra, Priyag, Kashi, Mathura, Bindraban, Gaya, Badrinath, Jagan Nath, Dwarka, Rameshwar etc., having a dip into the Ganges, the Nerbidda, Sarju etc., taking a sip of Ganges water or going on pilgrimage to Mecca, Medina, Jerusalem etc., constitutes religion for millions. Now this pilgrimage and bathing do not constitute the true religion.

4—Millions consider *yoga* practices—viz., controlling breath, adopting various bodily postures etc., as religion. None of these things is true religion.

5—Millions consider religion to consist in reciting a *stotra* or some scripture, or singing some hymns repeating of some *mantra* or name, sprinkling water, flowers or leaves etc. over some idol, burning incences before it, keeping food before it, placing some offering before certain grave, building *Tazias* etc. None of these things constitutes religion.

6—Millions consider religion to consist in the observance of false caste or colour distinc-

tions or maintaining improper distinctions in matters of food and drink. All this is not true religion.

7—Millions consider the observing of fasts on some specified days or eating of some particular kind of food as religion, such as observing food and water fast on Krishna's birthday or on *Ekadeshi* or Tuesday etc., when all this is not religion at all.

8—Millions consider the observing of some social rite or ceremony as religion, such as tonsure ceremony, sacred thread ceremony, circumcision, baptism, slaughtering of animals for sacrifice etc.; when none of these things constitutes true religion but on the contrary, the sacrifice of innocent animals is positively a sin.



## CHAPTER XI.

—:-0:-

### **Karam Tatva.**

---

Hindus, Buddhists, Jains, Theosophists and others believe in the transmigration or reincarnation of soul. This theory has been invented to explain away the difference in social, economic and other matters as existing in mankind. All this was based on the false premises that God being just, the differences must be due to man's *karmas*. In fact this theory was based on the one fundamental error regarding the relevancy of the deeds or thoughts of man and their necessary consequences. Now, if I take food and digest it, I get new vigour of body and thus not only repair my physical tabernacle but also sustain it. If any man were to say that the necessary and immediate consequence of taking food would consist in getting a beautiful wife, or a high post or wealth, or land, fame, name, etc. and not in gaining the vigour and strength of body, he would be considered a fool. In the same way, if I take physical exercise, my muscles get strong and

the whole body gets a new tone. But if a man were taught that the taking of bodily exercise on this earth would not produce any immediate effect on his body, but would either get him wealth etc. here or gain him these things after death, all reasonable persons would pronounce such teaching as false. Again, mental training develops intellectual powers there and then. But if one were taught that reading of history or philosophy or the learning of mathematics, Economics, etc., would develop one's muscles or produce blood in one's body or increase his digestive power, such an inference would be put down as absurd. In the same way, thinking noble thoughts and doing noble deeds would develop noble feelings in man. If I serve the sick and the suffering, feed the poor, clothe the naked and do such merciful deeds, I would develop mercy in my heart and would become more and more merciful. But if I go on killing animals, oppressing men, trampling upon their rights, feelings, honour and even their very existence, I certainly become cruel, as I develop a feeling of cruelty in myself. If I resist dishonesty and do deeds of scrupulous integrity and probity, I become an honourable man. But if I act the other way, I become dishonourable. Thus I develop noble

or ignoble, higher or lower feelings in myself by good or evil thoughts, or good or evil actions. This is the natural result of my thoughts and deeds, and it follows there and then.

But if I were taught that serving the sick out of sheer sympathy would not be followed immediately by its the natural result of developing my feeling of sympathy but that such an act would develop my physical muscles ten years after, or serve the purpose of food by satisfying my appetite and quenching my physical thirst some years after, or getting my pockets full of money after death, would I not be misled? Would it not be going astray from the right path? Would I not have my reason clouded, rationality subdued and mere fancy fed fat ?

Those believing in the transmigration of soul indulge in this fallacy. They believe that right or wrong actions are not followed *immediately* by their only *natural result* of making me a good or bad man, but their effects are postponed till the time of death. Even then the fruits that I am told to reap as a result of these acts in the next birth are wholly unnatural and imaginary fruits viz., tons of wealth, high position, fame, name, power,

beautiful wives and children, and such other absolutely worldly objects or at the most salvation from the cycle of births and deaths.

Again, the believers in this theory judge man by artificial standards created by man and not by natural and universal processes. All social positions are the creation of man and they cannot violate the laws of Nature. A human child is born not because the parents are rich or poor, kings or peasants but because they are human beings. It is the sexual union that, under suitable conditions, produces a human child. If the poor have sexual intercourse and are in a fit condition, a child will be conceived and born. If the socially rich couple joins in a sexual act and suitable conditions prevail they will have a child. The poverty and the riches have nothing to do with the birth of a child. The child is there because its parents have performed a specific action under suitable conditions. They are the cause of the birth of the child. They produce both its body and life-power, called soul. The human child was nowhere existing as a separate entity before its parents had a union. Its entire being is a new entity owing its production to its parents. Hence

instead of explaining the appearance of human child on biological conditions, if one were to indulge in the fiction of reincarnation, he simply deceives himself. The biological conditions and not man-made distinctions produce a human child. The differences in physiological and psychological make up of the child are also due to the differences in biological conditions leading to its conception and birth.

If these plain facts were observed, much of the confusion and cloudy atmosphere would disappear.

Bhagwan Dev Atma had dealt at first in a beautiful booklet, "*Vigyan mulak Mat* and *Kalpana mulak Mat*" and again in an article in "Jiwan Path" in 1962B with the philosophy of *karma*. We give a very free translation of that from the 35th chapter of Bhagwan's Autobiography, Vol. I, where it is reproduced with some modifications in two separate parts :—

(1) "Inquirer—Is the belief as cherished by the 'Aryas', 'Sanatanists', 'Buddhists', Theosophists and others true that the soul of man, after laying down its gross body, is reborn as a

worm, a moth, a fish, a serpent, a bird, an animal etc., according to his *karmas*?

Teacher—No. It is absolutely false. These persons entertain these false beliefs because they are ignorant of the nature of soul.

Man's whole being consists of his body and his life-power. This life-power of man is altogether different from the life power of any of the worms, fishes, birds, cattle etc. The life-power of man as well as that of any other species can build no other body than that of its own type. It can not do otherwise as that is impossible according to the law of nature.

The life-power in man builds and can build, from the impregnated cell in the womb of its mother, only a human body. Life-power of the impregnated cell in human mother's womb does not build and cannot build a body of lion or wolf, partridge, bug, mosquito, or any other worm etc. When the life-power builds a complete human body in the mother's womb and the child is born, it is the same life-power that maintains it and sustains its form by assimilating food daily. The life-power of man builds its human body out of the same food constituents which are eaten by the animals just in

the same way as the life-power of animals builds animal body out of the food constituents which are taken by them. As it is impossible for human life-power to build any other body than that of a human being, in the same way, it is impossible for any life-power of an animal to build human body.

Inquirer—Do you then mean to say that the soul of man does not, after death of its gross body, enter any animal body?

Teacher—Yes, I mean that. It is absolutely impossible for it to migrate into an animal body after death. As it is impossible for the human life-power to build, on this earth, a body of an animal, in the same way it is impossible for it, even after death, to enter into any other body.

Inquirer—Then what happens to the life-power or soul of man after it casts off its gross body?

Teacher—The life-power of man, after casting off the gross body, is not able to form another *gross* body. Nor can it remain alive without human body. But what it does is this. It builds, under certain favourable circumstances, a subtle body, out of the material of the subtle particles stored by it in the

physical body which in all respects resembles in form and features, its gross body so that the departed souls who knew him before are able enough to immediately identify him much in the same way as we recognize a long parted father or brother after years of separation.

Inquirer—Is then the belief in the transmigration of soul false?

Teacher—Yes; it is absolutely false.

Inquirer—Then how is man rewarded for his good or evil *karmas*?

Teacher—Man harvests the results of his *karmas*—good or bad—there and then, and he has not to stand his trial before any God, *Yamraj* or *Dharamraj*, etc.

Inquirer—How?

Teacher—As the bodily condition of man changes there and then by the food that he eats, the water that he drinks, the air that he breathes, the exercise that he takes ; in the same way the soul of man undergoes a change by every thought, deed or act that he does with regard to himself or his various relations with whom he is bound up. Every physical, mental and spiritual activity

brings about an immediate change corresponding to its nature. As during physical exercise man's muscles are immediately affected by every movement in practising dumb-bells or in gymnastics etc., in the same way soul undergoes an immediate change in its organism or its inner condition by every thought and action which it does in any relation. According to this immutable law of change man harvests immediately the results of his good or bad feelings or deeds.

Inquirer—What is the nature of the change that he undergoes?

Teacher—According to his good or bad feelings or deeds, the nature of his soul becomes higher or lower. Every lower feeling and deed makes the soul-deformed, degraded and diseased, and vitiates its vitality or constructive power. As any consuming malady daily brings about deterioration of the patient's body and vitality, and leads to his death if he is not cured of it in time, in the same way, every human soul brings about deterioration of its organism and vitality by adopting lower courses of life. And, if, he is not able to get freedom from these lower courses of life in

time he, besides suffering manifold miseries, gets totally annihilated one day.

Inquirer—This is a horrible end.

Teacher—Undoubtedly. As opposed to this if a man gets freedom from the soul destroying diseases and cultivates higher forces of soul, he becomes able to behave better in various relations and thus grows healthy, strong and pure. He also develops his vitality of soul-life or its constructive power. The nature of his soul becomes sweet, beneficial, peaceful and blessed.

Inquirer—This is an extremely desirable and beautiful change.

Teacher—Indeed so. Hence the supreme end of human life is to get freedom from all low-loves and low-hates, and develop all those higher forces of higher life which enable a man to establish heavenly relations and higher evolutionary harmony with various kingdoms of Nature.

Inquirer—No teacher of any religion has on the face of this earth taught such a true and science-grounded supreme ideal and object of man's life.

Teacher—No, none has discovered this and none has taught this.

Inquirer—Such teachings bring out the untrue and imaginary nature of the teachings of the prevalent religious systems as regards virtue and vice, heaven and hell, etc., etc.

Teacher—Yes, they do so very vividly.

(2)

The substance of the teachings which Pandit Dayanand has left for the Arya Samaj regarding the fiction of transmigration with some of his own new additions or comments, are as follows:—

“Daily the souls of all the departed persons first remain in the atmosphere for some time and then God awards them the fruits of their good or bad actions. Having received the orders of God for their actions, the souls accordingly enter the bodies of men or animals by means of food or drink or through any aperture in the body and having got into their semen get a new birth. If a man has been guilty of theft or adultery etc., he is born as a tree or plant in the next birth. If he has been guilty of using abusive language, he is reborn as a sweeper. If he has done good deeds, he is

reborn in the house of a Raja or Sardar and gets immense wealth, beautiful women as wives, delicious dishes for food, costly clothes to wear, lots of servants etc., to serve him day and night. The name of all these joys is '*Samanya Swargya*' (ordinary heaven). The name of the miseries suffered on this planet is 'hell'.

So long as man does not get freedom from the bondages of *karmas*, he enjoys the pleasures of heaven or suffers the pangs of hell. When he gets salvation from *karmas*, he is not sent back to this earth but is kept by God in himself where he lives without any physical or subtle body and roams about the whole universe dependant on Him. He gets any kind of joy he wishes for. This state of happiness is called '*Vishesh Swargya*' or 'special heaven.'

Pandit Dayanand has given the time limit which every saved soul has to enjoy in special heavens and which is as under:—

"One *Chaturyugi* consists of four million, five hundred and twenty thousand years. One day consists of two thousand such Chaturyugies. Full thirty such days form one month. Such

twelve months constitute one full year and hundred such years make a 'Prantkal' or 'Mahakalp'. According to this system of calculation invented by so-called God a man who has got salvation lives in the special heaven for 311,040,000,000,000 years. After this period is over the saved soul, according to its imaginary *karmas* (for he had once got salvation from *Karmas* when he went to special heaven), is again sent to this earth to rebegin the cycle of births and deaths in various forms in accordance with its good or bad *karmas*."

What a terrible flight of fancy! This *gup* of Pandit Dayanand is distinguishable from the *gups* (exaggerated flights of fancy) of Mussalmans and Christians as under:—

1. The day of judgment as believed in by Musalmans and Christians comes on some appointed day while the God of Dayanand holds court every day and passes judgment on the actions of the departed souls every day.

2. Mohamedan God sends his faithful followers after death to a fancied heaven where he gives them the gifts of fruit, *hurries* [beautiful women] etc., while the Aryans after death get a birth in this world in a rich man's

or a raja's house where they also get good food, good clothes, beautiful women, comfortable conveyances, servants etc.

This kind of enjoyment promised by both is almost of the same kind and is altogether sensual.

3. Islamic and Christian God condemns to Hell one whom he does not send to Heaven. The Aryan God does the same [only the hell of Aryas is here on this earth].

4. Muslim and Christian heaven is enjoyed eternally by the believers. The Aryan 'special heaven', though not eternal, extends at least to long ages, while their hell obtained through cycles of rebirths is eternal.

The theists believe their God to be omnipotent. But he has not got even the power to call all the founders of different faiths and tell them that all the various tales which they have invented and attributed to him are pure fiction or at least some of them are fictitious, and that they should not propagate them in his name. But this is possible only when such a being had a real existence. When his entire being is the creation of man's fancy, how can such a fanciful being reveal or impart any knowledge?

The believers in the transmigration of soul think that if this theory were discarded, God would cease to be just. What if he ceases to be such? Is it permissible to believe in a falsehood to prove somebody to be just? If in this particular case belief in a fiction is essential for the purposes of religion, why should not all fictions, that are taught by various other faiths on the nature and fruits of virtue and vice, be credited and cherished? And if justice of God cannot be proved on any other false theory, how can it be proved by the false theory of transmigration of soul? Is it not true, that you believe your just God to be present everywhere? And, yet, in his presence, this planet of ours presents a battle field for the acts of supreme injustice, cruelty, oppression and lamentations. Is it not true that hundreds of innocent men are murdered every day, thousands upon thousands of persons are massacred in battles and wars, millions of animals are being slaughtered and billions of eggs eaten every day? Is it not true that thefts are committed, dacoities take place, sexual sins and crimes soil the earth, brothels exist to destroy the purity of life, use of intoxicants prevails on a considerable scale, dishonesty

ties take place, and this earth groans under the weight of evil sin, crime and falsehood? Is it not true that thousands of sacred promises are broken, disloyalty and infidelity reigns? Cast your glance anywhere and you see injustice and cruelty visiting all corners of the earth. And yet your all powerful God—whom you call just and merciful and present everywhere—sees all these tragedies and havocs, with an eye of great indifference. Will you tell us where his feelings of justice and mercy are hidden? You find among human parents, several such persons, who struggle hard to save their children from evil or from misery, but your God, whom you call your supreme father and supreme mother, not only, sees all this reign of injustice and cruelty practised upon his own children with absolute indifference, but visits several calamities like earthquakes etc., on their head, and thus kills them by thousands. There is a tyrant, practising cruelty on others in the presence of the Omnipresent and Omnipotent God, but He is as silent as a grave. A good and chaste woman is assaulted by a ruffian, who is determined to violate the chastity of her life. She laments. She cries for help to your God. And

yet this all merciful God though present there is not moved by this painful spectacle at all. While you are alive on this earth, your God is absolutely unmoved though evil deeds darken the whole horizon but he bestires himself and holds daily and hourly courts to pass judgments when you are dead. What a terribly false faith!

Again, do not the believers in this myth know, that judicial decision of a judge is of some value and efficacy, only, when there is an executive power to carry out his judgments, and that it is not enough for a judge merely to pronounce that a particular offender should be fined or imprisoned but that there should be a police force to take hold of the convicted person, to execute the judge's orders? Now those who believe in the theory of an appointed day of judgment at least surround their God with angels, but the Aryas give no such army to their own God and depend only on the प्रेरणा (or impulse) imparted by God. Now, if, after death, any sinner or offender, who reaches the court of Aryian God (profiting by his past experience that God did not punish him at all, when living on this earth though he committed

sins which he believed to be opposed to God's will refuses point blank to bide by the decision passed on his soul by the Aryan God, what would God do in that case?

The theists do believe, and declare, that their God does communicate his wishes or voice to them, or incites them, here on this earth, to save themselves from an evil way. But is it not true that, even if all this belief were supposed to be true, this voice or impulse communicated by the so called God is honoured by thousands in utter breach? Now, if it is possible at one place to defy his voice or impulse with impunity, is it not possible to defy it at another? Now, if the Aryan God communicates his orders to a culprit to get himself reborn as a worm or a tree and he disobeys, what would God do to him? And, as a Punjabi mother, seeing her son disobey her, remains silent with a mere expression of her feeling, "You naughty boy, you do not obey my orders," in the same way, God also would keep quiet after some such expression when a naughty child of his refuses to carry out his orders.

Now, if you say that a soul, after its physical death, lives in the air (and what about the

soul of a fish please? Would it not want water?) in an unconscious state and hence God almighty sends it against its wishes into the body of a plant, animal or man by his own power, what about those, who have attained special heavens, and are roaming at leisure in various worlds of the universe? These souls are believed to be in a wakeful condition and all alert. What would God do to them if they point blank refuse to obey the command, voice or impulse communicated by God when they are ordered to be reborn?

Remember, that, what is a pure myth would always remain a myth, and if you try to uphold it at one place it would give way at another.

But suppose for the sake of argument that thousands of souls obey these impulses of God, and they enter the seeds of trees, the eggs of fishes, worms or the wombs of animal existences, what then? Is it not true that millions of gram seeds are eaten, millions of corn seeds ground into flour, cooked and taken in the form of cakes by men and animals, when, according to your belief, all these were to grow into plants? Now such of the gram seeds as were fried must have the souls within

them also fried. How then is the order of God obeyed? But, if you say that souls are not fried but they enter the bodies of those who eat the fried gram, what happens then? If you believe that these souls having entered the human or animal body (and please how many souls enter one body as thousands of gram are eaten by one man?) get reborn as men or animals, they did not at least become plants of gram, corn etc., as was ordained by your almighty God. What then becomes of his sense of justice? In the same way, what about the souls who enter eggs when these eggs are eaten by men? They do not become cocks, pigeons or ducks in the womb of human beings. What happens then to the justice-based orders of your great God? The fact is that theory of the transmigration of soul is a pure fiction, born of human fancy and nothing else.

---

## CHAPTER XII,

---

### **What is the nature of Soul—its true and false conceptions.**

---

It was the discovery of the true nature and organism of soul and the laws pertaining to its evolution and devolution which enabled Bhagwan Dev Atma to reveal to the world an altogether new conception of religion. Hence it is necessary at this stage to describe what Bhagwan Dev Atma declared as false conceptions of soul and what he declared as its true conceptions.

In the year 1903, Bhagwan wrote and published a pamphlet in which he very briefly described the true and false conception of soul which we translate here in order to give a true picture of Bhagwan's discovery. The translation is not absolutely literary. It is throughout a free translation keeping as far as possible to the spirit of Bhagwan's own writings. It runs as under:—

1—Millions of persons possess no true knowledge at all about their soul. They do nothing

beyond passing away their entire precious lives in merely eating, drinking, sleeping, playing sporting, vain talk, earning wealth, property, possessions, winning name, fame, enjoying sensual and other enjoyments and owing to their ignorance, superstition, false beliefs, sinful practices, proving extremely harmful in various relations, and inflicting undue pain and misery on others. They possess soul-life but know nothing what that soul-life is. They do not know how that soul-life evolves or degrades under the operation of the immutable laws of Nature and how the continuous course of degradation brings about its total extinction. They are devoid of this most essential knowledge. They grope in utter darkness about their own souls.

2—There are millions among these persons—including Rajas and Maharajas, the learned and ignorant, priests and Pandits, Maulvis and Padris, lecturers and preachers, teachers and the taught, artists and agriculturists, traders and shop-keepers, barristers and vakils, judges and magistrates, doctors and engineers, governors and officers, and all other persons of various grades—who cherish belief

in the current misconceptions about soul which being opposed to the facts and laws of Nature are fiction-grounded and false. These imagination based false conceptions about soul are not only mutually opposed but they prove extremely harmful also.

3—Religion is intimately related to the soul-life of man. Therefore so long as a person does not acquire true knowledge about soul, he cannot possess true and complete knowledge about Dharma.

4—Various false and fiction-grounded conceptions about soul which are prevalent among millions of persons on this earth, are as under:—

I. Soul is *Sat Chit Anand* (i. e., true intelligent and felicitous) Brahm. It has become a human soul under the influence of *Maya*.

II. Soul is the command particle or image of God.

III. Soul is the creation and hence the progeny of God.

IV. Soul is indestructible and eternal or without a beginning.

V. Soul is created but it is immortal.

VI. Soul is to be brought before the throne of God on an appointed Day of Judgment to stand trial from Him. It will be sentenced according to its *karmas*, either to go to heaven or to hell for eternity. It will undergo no further change in its state there.

VII. There is no appointed Day of Judgment, but on leaving its gross body soul is taken to God. It is according to its actions either permitted to stay for some time in heaven or sentenced to be reborn as a man, animal or plant on this earth.

VIII. Soul also dies with the death of the body and nothing survives after its physical death.

So on and so forth.

Why do so many different conceptions about soul prevail? It is because before the advent of the founder of the Dev Dharma no man possessed the capacity to investigate into the nature of soul on the basis of the scientific method of investigation. No man did, in fact, discover the truths about soul because the times were not opportune. The age of

science had not dawned. And, again, no one possessed those unique, highest psychic forces which have evolved in Bhagwan Dev Atma and which were highly necessary for the evolution of that highest psychic light in which truths about soul could be seen. To say nothing about the nature of the life of soul, huge ignorance prevailed and false teachings were given even as regards such inanimate objects as the sun, stars, the moon, the earth, etc., and their nature. These false teachings hold the mind of millions even to-day.

The science-grounded truths which Bhagwan Dev Atma discovered and declared about the nature of soul are as under: —

1. As the body of man has evolved from the elements that compose the material objects—such as oxygen, hydrogen, carbon etc., in the same way, the soul of man has evolved out of that life-power which is the organized form of inorganic force. It is this organized life-power which has, under variety of conditions, produced or built variety of bodily forms in the vegetable, animal and human worlds.

2. It is this organized life-power which, under suitable conditions, builds a body. It is

this life-power which maintains the body and keeps it alive. It is this life-power which procreates its prototypes and thus becomes many out of itself.

3. The organized life-power has an organized existence much in the same way as body has an organized existence.

4. As the body grows or decays under favourable or unfavourable conditions, in the same way, soul too grows or decays according to the higher or lower changes it undergoes in its constituent powers or forces. Thus, both the body and soul of man evolve or dissolve under favourable or unfavourable environments and are ceaselessly subject to the operation of the evolutionary and devolutionary processes of Nature.

5. As the human body falling into the grip of unsuitable environments becomes diseased and begins to lose its beauty and vitality, and, if the course of disease continues unabated or unchecked, it altogether dies; in the same way, the soul organism too begins, in unsuitable conditions, to degrade itself and lose

its beauty and vitality according to its degradation and if this course continues unchecked, it dies altogether, and with its death the entire entity of man is annihilated.

6. As God-belief is not at all necessary in curing physical maladies of man and sustaining his bodily existence, in the same way, God-belief is not at all necessary in saving soul from its degradation and death.

7. As a competent doctor and effective medicine are helpful in curing physical maladies of man, in the same way, in order to get freedom from its slavery to ignorance, false beliefs, low attachments and sinful courses and to evolve higher life, every fit soul requires the help of a true preceptor possessed of the highest psychic forces (*i.e.* complete love for truth and goodness and complete hatred for untruth and wrong).

8. The one true and supreme ideal of man's life is to acquire true knowledge of and get true freedom from every low course of life (every low love and low hate) and to evolve all such higher feelings which may enable it

to establish higher harmony or true evolutionary adjustment with various kingdoms of Nature.

5—Dev Dharm is the name of that Science-grounded system of Religion which Bhagwan Dev Atma has taught to the world after he had discovered the above truths, based as they are on the facts and laws of Nature and are therefore based on science.

6—By the discovery of these science-grounded truths, Bhagwan has revolutionised the whole religious philosophy of the world. He has shown the utterly false character of the teachings which various fiction-grounded faiths have given about:—

- (a) Creation and Creator,
- (b) Heaven and Hell,
- (c) Life after Death,
- (d) Justice and the Day of Judgment,
- (e) Prayer and Worship,
- (f) Pilgrimage and *Brat* or Fast,
- (g) Hymns and religious songs,
- (h) *Jap* (reciting) and *Path* (reading),

- (i) *Yoga* and *Samadhi* (mental concentration),
- (j) Gods and goddesses,
- (k) Salvation and Nirvana,
- (l) Virtue and Vice.

In place of these false teachings Bhagwan Dev Atma has given true and scientific teachings.

7—These true teachings are imparted to all those men and women who have come to realize the necessity of their own good and who are not only free from the blinding influences of vanity and various prejudices or biases but possess true reverence and humility and are able to think calmly over them.

8—Apart from receiving the benefits of these most precious truths, these fortunate and fit souls have been able, by the influences of Bhagwan Dev Atma's unique light and power, to get true freedom here on this earth from their various sinful and criminal tendencies and evolve here one or the other higher feeling in their souls. Thus here on this planet they have blessed their own lives.

On the occasion of the 17th anniversary of the Dev Samaj, Bhagwan Dev Atma delivered an illuminating and most informing lecture on the philosophy of nature and soul. One of the sewaks of Bhagwan took down a substance of that lecture. It was published in the *Jiwan Path*—a Hindi journal of the Samaj—in the month of *Phalgun*, Sambat 1960 B. We give below a free translation thereof, especially of the portion touching the life-power of man :—

“After this, Bhagwan Dev Atma gave a discourse on another most profound and precious truth. He explained it in such an easy and concise manner that it went home to the hearts of the audience. It gave us an idea of the wonderful grasp which his extraordinary mental powers had of these great truths. He had brought a newly cut stem of a rose plant. He said that that stem or cutting of the plant was in a living condition till then. But it could die or be destroyed by them. ‘If we place this twig in fire, it will dry up and die. But if we plant it in a suitable ground, and water it and allow it sufficient atmospheric air and sun-light, it would show us a wonder-

ful drama of the work of life-power within it. It would shoot out roots, leaves and new branches and gradually grow and blossom into a beautiful rose bush which would yield beautiful roses. Now the question would arise, who organized and brought this new plant into existence? Naturally one would say that its own life-power did all this. If you eliminate life-power, the entire work would cease and any amount of prayers offered by even a million of theists before the throne of their so-called Almighty God would not resuscitate the withered twig or cutting. In short, it is this life power, that builds an organized body for itself. It is this life-power which sustains and maintains it and enables it to grow into many forms. As this life-power is the supreme thing in a living existence, in the same way it is subject to the processes of growth under favourable environments and gradual decay and death under unfavourable environments,"

"Bhagwan Dev Atma had brought two other plants in order to illustrate this truth. One was in a blooming condition and the other looked naked and shorn of all leaves. One was a plant of pansy full of verdant leaves, living twigs and full of flowers. The other

was a '*Tulsi*' plant. It had no leaves and no freshness. Some of its twigs were even wholly dried up. Comparing the two plants, Bhagwan explained that though both those plants lived in the same season they were not affected equally. 'For '*Pansy*' this season is favourable but for '*Tulsi*' it is unfavourable. The result is that while one has grown to its full blooming and flowery stature, the other is going down. Now so long as this season exists and affects both, they could not escape its results. But when this season changes and new season sets in, both these plants would be affected by the new season. The *Pansy* which now looks fresh and full of leaves would wither away, while the bare and naked *Tulsi* would put on a new appearance. Its living twigs would shoot out new leaves and in a short time it would put on a verdant coat of smiling green leaves. But mark one thing more. Though the favourable season would favourably influence the living twigs of the *Tulsi* plant, it would fail to revive the dead twigs of the same plant. (Here Bhagwan broke a dead and dried up twig and showed that it had become lifeless.) Why? This is because these twigs possessed no life-power or because life-power had dis-

appeared from them. Now all this can clearly testify to the fact that it is not any God, Allah or Parmeshwar who builds the bodies of organized living existences but it is the life-power and life-power alone which not only builds an organized body for it under favourable environments but sustains and maintains that body. Thus you can see that the most essential thing in any living existence is its own life-power. It is this life-power that keeps any existence living. It is this life-power which sustains it. It is this life-power which gives it beauty of form and evolves it. If this life-power decays and dies then the entire existence of a living being dies. No God or false God-belief of any collection of men would make it alive,"

"Bhagwan also explained how the same life-power had assumed variety of forms and developed variety of characteristics amidst variety of conditions working in Nature. In the vegetable world it had assumed one kind of form and qualities, in the animal world it had acquired new characteristics and taken different forms, while in the human-world it had developed still greater and newer characteristics and become different.

*The existences are higher and lower according to the higher and lower nature of their life-powers.*

‘In the end, Bhagwan Dev Atma said that in the civilized world though even the greatest scientists had discovered fundamental truths pertaining to Biology, yet they had failed to discover those great truths which concerned the life-power or soul, its higher or lower life and its opposite consequences. ‘They could not discover how the life-power or soul of man evolves in its form and qualities and how it decays and dies. They have not been able to discover and know the nature of those forces, slavery to which brings about man’s degradation or of those higher loves which lead to its higher evolution and beauty. They also could not know how after attaining higher evolution by means of higher feelings of heart man becomes able to go and inhabit higher planes in the next world after death and how in adverse conditions he either dies with his physical death or even if he succeeds in forming a finer body after the death of his gross body, he gradually goes down, and after continuous decay ultimately grows extinct. Thus false beliefs prove of no avail to him in

checking his degrading course. When such is the state of affairs with the scientists, it is idle to talk about the founders or propagationists of fiction-grounded faiths. The founders of those faiths lived in an age when science had not advanced or even taken birth. How could they then have delivered a message of science-grounded religion? As Nature in its own ripe time produced scientists who were able to carry on scientific research in several departments of Nature, in the same way, in its own good time Nature manifested Bhagwan Dev Atma, who discovered the one true universal system of religion and declared it to the world in order to rescue mankind from the cobweb of false beliefs and false creeds. This manifestation of the one true universal religion discovered the all pervading laws of evolution and devolution relating to the life-power or soul of man and thus gave to religion that unshakeable basis or foundation which it had never been given before,”

---

## CHAPTER XIII.

— :-o:- —

### **Freedom of soul from its degradation and evolution in it of higher powers.**

— — o — —

Bhagwan contributed in 1960 Bikrami era, a very interesting and instructive article on the freedom of soul from its degrading courses and evolution in it of higher forces of higher life. As it relates to the period about which we have been writing and since it practically supplements the last chapter, we give here a free translation thereof (vide Chapter 38 of Bhagwan's Autobiography, Part 1) in order to make the picture fuller:—

“Just look at that *kikar* or *babul* tree. It is covered with yellow threads of a leafless ivy which is known as *Amarbel*. It has neither leaves nor any flowers. It is a leafless and flowerless ivy. Look there at the Jessamine (*Chambeli*). It is also an ivy. But unlike *Amarbel*, it is not devoid of leaves and flowers. It is covered with thousands of green leaves and has got hundreds of beautiful white fragrant flowers. In the course of

evolution, *Amarbel* could not grow leaves and flowers while Jesamine did grow them. Like *Amarbel* there are millions of human beings inhabiting this earth who follow some so-called religious creed and worship one or the other Deity, but are devoid of the higher consciousnesses by which they could free themselves from the evil courses of their lives and grow higher loves which should produce higher courses of life in them. Ostensibly they profess to belong to this or that religious society or sect but they are in fact utterly destitute of true *Dharmic* or higher life; and being slaves to low loves and low hates they are daily degrading their soul-life. Their soul-life is daily wasting away and losing the higher vitality or constructive power and approaching fast that fatal day when they would become utterly extinct so far as their individuality is concerned.

The condition of these persons is like the mental state of a child who is a prey to the acute form of diarrhoea and is getting weaker and weaker every day because of continuous motions, and yet he is utterly ignorant of the havoc that the fell malady is working in his body by gradually

reducing his vitality, enfeebling his major organs and thus drawing him nigh to the death of his body. These ignorant persons, though grown up, do not realize that as there is a limit to bodily vitality, so, there is a limit to the vitality of the soul, and as the universal processes of evolution and devolution are working day and night upon their body, in the same way, these universal processes are ruling their soul-life too. And as the bodily vitality is destroyed under the operation of cosmic laws, if the bodily diseases continue their ravages on it, in the same way, soul-vitality too goes on getting weaker and weaker with diseases of degrading low-loves and low-hates which compel a man to go wrong in his various cosmic relations, and that day draws nearer and nearer when his soul-life, after losing its whole vitality would grow totally extinct. Under the poisonous influences of old superstitious beliefs which they cherish, they believe that it is the body only that dies and that there is no death for the soul which they think to be immortal. They are not able to realize that the period of human history during which their ancestors declared soul to be immortal, was in fact a dark age. It was characterised

by utter ignorance of the true knowledge of the nature of man's life-power. During that dark age not only rank ignorance prevailed about the momentous problems of soul-life but there was darkness even about many external phenomena. The so-called revealed books which these ancient people believed as God-made were full of many impossible or absurd teachings against the facts and laws of Nature.

Even in our own times there are very few men who have any realization of the fact of the universality and eternity of those natural processes or laws which operate in this infinite universe. So far as the knowledge of the life-power or soul of man is concerned, all such persons who believe in the immortality of soul grope in the dark. Owing to this unrelieved and horrible ignorance about man's soul, this world could not get that system of religion which has for its foundation the facts and the universal laws of Nature. When the humanity was ignorant of what constitutes the one, true and universal religion, how it is related to the soul-life of man, and how this soul of man is subject to the universal laws of Nature, all its various religious faiths

and creeds could not but be fiction-grounded and false. Hence though millions of persons possess soul-life, they are destitute of the light which shows the truths about it. They have no knowledge of the true universal system of religion and are entangled in the meshes of false faiths. Their condition is indeed most deplorable.

The number of those who believe in one or the other religious faith swells to crores. But how many among them are free even from those ten gross sins, which every man seeking admission into the lowest grade of the membership of the Dev Samaj has to renounce and which he has to pledge to refrain from throughout his life. These ten gross sins are as under :—

1. I will not commit the following four sins relating to business or calling, viz :—

(a) I will not take bribes.

(b) I will not weigh or measure more or less with a view to cheat others.

(c) I will not substitute one thing for another with a view to cheat others.

(d) I will not be dishonest in paying or receiving the wages and rates fixed for work done or the taxes which may be already fixed.

2. I will not commit theft.
3. I will not suppress debts and deposits of others.
4. I will not wrongly dispossess any body of anything, nor would I abet another in such an act.
5. I will not gamble.
6. I will not pass idle life when I am able to work.
7. I will not commit adultery or any unnatural offence, nor would I marry during the life-time of my wife or husband on this earth.
8. I will not use or give to others or purchase or sell any of the intoxicants—viz., wine, opium, *bhang*, tobacco, *chandu*, *charas*, cocaine, etc.—for the purpose of intoxication, nor would I cultivate or prepare them, nor would I serve under any person or at any shop which may be dealing exclusively in intoxicants and where I may have to do only such work.

9. I will not myself eat flesh or anything made thereof, nor trade in flesh, nor would I give it to another for eating, nor would I seek employment in a shop or under a person who exclusively trades in flesh or articles made thereof and in whose service I may have to do only such business.

10. I will not kill any sentient being without any proper or justifiable cause.

Now is it not true that crores among those who boast of believing in the so-called one God are not free from the above ten gross sins? Is it not true that believers in one God commit many such sins and crimes which polytheists or worshippers of idols do not commit? Where then lies the speciality of God-belief or God-worship? Being devoid of the true light pertaining to soul-life such persons boast of their creed under the dominant influence of this or that false belief and declare their own creed to be true and all other creeds to be false. Judged in the unique light relating to soul-life, all these prevalent world faiths prove shallow and baseless while the fruits of their teachings prove of no merit at all. The so-called revealed books which are centuries old or which,

according to some believers, are millions of years old, have not by their teachings influenced the lives of their followers even so far as to enable them to give up such gross sins as theft, adultery, cheating, bribe-taking etc. Nay, they have not been able to wean all of them even from one sin alone. What has then God or the so-called revealed books done for man in this world? These crores of persons who are now committing theft, adultery, bribery and cheating etc., were utterly innocent when they were babies. They did not commit any of these crimes then. Whence did they then develop this tendency for committing such and various other sins and crimes? When they were children and were quite ignorant of and did not believe in any creed, they were free from all these sins. But as they grew in years and began to believe in and belong to one or the other religious creed, they developed the life of sins and crimes. What did then your creed do for you? What did your so-called religious books do for you? What good did your worship do to you? What good did your Rishies, Munies, Prophets, Priests, Maulvies, Padries, Bhikshus, Preachers and others do to you? How have your baths in the so-called

sacred rivers, your pilgrimages, reading of scriptures, recitations of hymns and *mantras* or performance of *Havans* profited you? What good did your God or incarnations of God or other Deities whom you worship do to you? As children your life was not so bad. But as you grew in years and became zealous or fanatical about the beliefs of your creeds, you became lower in life and developed vicious tendencies. Did not this change for the worse take place in you because the seeds of those low-loves and low-hates were present in you when you were children, which you developed in conditions favourable to their growth, and with your years they blossomed amidst environments suitable for their growth, and your soul-life became gradually a slave to them? The growth of these low-loves and low-hates in you made you a hunter after wealth, position, fame, name, power, various sensual enjoyments etc., and you gladly began to commit various sins and crimes in order to gratify them. Though you profess faith in this or that religious denomination you feel no pain and no hatred in committing various sins and crimes. Nay, you generally feel peculiar pleasure

in the commission of several sins and crimes. The result of all this is that instead of showing any desire to get freedom from their bondage, you usually develop greater and greater zeal and love for the commission of these dark and horrible deeds. They degrade and vitiate your soul-life but all your professions of creeds, your reading of scriptures, your worship, your recitations, your *Hom* etc., do not and cannot give you any help in liberating you from the degradation of your soul-life.

Those who have joined the Dev Samaj were in the same category with you before they were changed. They also belonged to one or the other religious faith or creed. Many of them used to do worship, read scriptures, recite some *mantras* etc., sing hymns, perform *Sandhya* and offer prayers etc. But all this brought about no change for the better in their hearts. They continued to be slaves to their feelings of low-loves and low-hates and owing to this slavery they continued to commit sins and crimes. They felt quite happy and contented with their sinful life and instead of getting better by their worship, prayers, readings etc., they went deeper into the mire of evil and vicious life. They were in the

grip of low-loves and low-hates, and so long some elevating higher power did not influence their hearts, they could not as a matter of course get freedom from the slavery of these evil forces.

The uniqueness of Bhagwan Dev Atma, the Founder of the Dev Samaj, consists in this, that on the one hand, he is a fountain or source of that unique light which reveals the true laws and principles pertaining to soul-life, and, on the other, he is possessed of that unique power which liberates souls from the grip of various low-loves and low-hates and evolves higher and constructive forces in them. Hence all the fit souls, who fortunately got the influences of this unique light and this unique power, have undergone marvellous change for the better. The souls who were drifting helplessly in the current of evil-life and were deaf to any voice of sanity, who disliked to give up the slavery to their low-loves and low-hates and, like a traditional sparrow fascinated by the gaze of a serpent, felt helplessly drawn into the gaping abyss of vicious life, and who sank deeper and deeper into the mire of worldly life, turned quite a

new leaf in their life when the evil-destroying higher influences of Bhagwan Dev Atma's powers began to work upon them. Instead of drifting helplessly into the current of evil-life they rebelled against it. If they were given to theft, they gave that up. Those who were given to drinking, use of opium, hemp, tobacco etc., renounced the use of these intoxicants. Those who soiled their hearts by adultery, abjured that abominable vice. The gamblers ceased to gamble, the hunters gave up hunting. Those who killed animals for food or used flesh of animals killed by others for similar purposes, turned resolutely against all that. Those long-haired Sikhs who committed infanticide by killing their daughters at their birth, gave up this dark deed and thus many an innocent girl-babe was saved. Those who committed various acts of dishonesty in their profession and took bribes, abandoned all these evil courses of life. Those selfish debtors who possessed no feeling of paying off their debts, were rescued from this evil habit. The idle and slothful persons developed into industrious persons. Those who felt no scruples in giving false evidence in courts and who thus helped in the murder of justice, ceased to perjure them selves.

Those persons who destroyed their domestic peace and harmony by going wrong in various relations—*viz.*, in relation to their parents and children, their brothers and sisters, their husbands and wives &c.—were liberated from their perverted courses of life with the result that in place of friction, mutual distrust, quarrels and heart-breaks, now reigns peace, co-operation, trust and higher harmony in their homes.

Again those who had gained money or other things by dishonesty or theft and had committed other wrongs, were further awakened to the consciousness of their past sins to such an extent, that they paid back to proper persons all their ill-gotten money &c, and offered genuine apologies for their wrong doings. Those again who were utterly selfish, who would not move their little finger for the service of others, have turned into serviceable persons. They now serve others, some by means of their physical energy, some with their money and others with their education. There are again those who serve others by means of the noble forces of higher life which they have developed in their own souls.

All these marvellous changes are the true miracles of this age. How were these wonder-

ful changes brought about? This question should arise in every thoughtful mind. By arriving at a correct solution of this question, one can surely feel, to some extent, the true glory of the Dev Samaj and its Founder. One can then realize the truth that no person can get freedom from the slavery of low-loves and low-hates without assimilating rays of such unique light which may show the horror of such slavery, and of such unique power which may destroy lower and sinful life and evolve higher life. His religious beliefs, his worship, his rituals etc., could not at all avail him. Again, nobody can be able to evolve true, higher or Dharmic life without receiving the most blessed influences of the above unique light and unique power. It is owing to the lack of this unique light and this unique power that we find, in all climes and all creeds, the majority of persons in most deplorable condition of life. As contrasted with their woe-ridden state of soul, the glory of the work of the Dev Samaj and its unique founder appears resplendent.

Moreover, by assimilating the most blessed unique light of Bhagwan Dev Atma, a fit soul would see for himself, that a man is not safe as regards his soul-life even though he

may be (1) free from all the sins of the above kind or most of the gross ones (though only a limited number of such persons even can be found among the followers of various denominations), (2) given to religious exercises such as worship, prayers, *yoga samadhi* etc., and (3) devoting his energies, moved not by any low-love of money, fame, name, rank, etc., but by pure unadulterated feeling of mercy or philanthropy ; so long as he (a) is destitute of several higher consciousnesses which are necessary to liberate him from various other lower courses of life in several cosmic relations, (b) is lacking in those various higher loves which are essentially needed in his soul for its higher evolution, and (c) does not awaken to the realization of supreme ideal of higher life after renouncing all lower ideals of amassing money, property etc. The absence of these higher consciousnesses and higher loves is bound to result gradually but surely in that dreadful end for him which is called total extinction, though that may be deferred to a much longer period than in the case of those who lead a very low life.

It is because of this that no member of the Dev Samaj is promoted to the higher

grades of the society, as long as he does not go beyond giving up eight sins and fails to develop true yearning for Dharma and those higher consciousnesses which destroy evil life, and so long he does not evolve higher life which helps to develop purity and otherism to some extent. In the unique atmosphere of the Dev Samaj not only does man get freedom from all those sinful courses of life of which he becomes conscious in his various cosmic relations, but he gets the unique privilege of developing higher forces of higher life and thus evolving noble life in himself. This is the reason why all the religious creeds and sects, prevalent not only in India but all the world over, bear no comparison at all with the position that the *Dev Dharm* and Dev Samaj occupy in the eyes of those who are acquainted with these facts.

Then O people of this world! do not remain indifferent to this marvellous and unique work of the Dev Samaj and its Founder, which is being done here on this earth before your very eyes, and which is not a fairy tale or a tale of the next world. Consider all these changes and all these achievements which are taking place before you as matters of serious thought and serious concern for yourselves,

for, your own highest good lies in this. Do not waste your precious lives because of the bias for this or that creed. Suppose you were attacked by plague, what would you do to save yourself from death? Would you refuse an efficacious medicine because the person who administers it belongs to this or that creed? Assuredly not. When you are so earnest in saving your body from death, is it possible that you would not run for the safety of your soul to the feet of him, who has given to the world those science-grounded teachings about the true religion and soul-life which none before him had imparted in this world, if you come to realize, even to some extent, the truths about the life and death of your soul? Is it not reasonable to believe that you would devoutly seek the protection of one who has, by his unique light and power, not only liberated hundreds of souls from various sins and crimes, and evolved, according to their capacity, higher forces of higher life in them, but has given them true knowledge of soul and religion and true religious life—a phenomenon unprecedented in the annals of the entire humanity?.....

---

## CHAPTER XIV.

—:-0:-

### Ignorance about the working of Force or Power.

—:-0:-

In the columns of the *Jiwan Path*—a Hindi monthly of the Dev Samaj, edited by Bhagwan Dev Atma himself—for *Shrawan* 1965 Bikrami era, an article appeared which throws a new light on the principle of force or power as working in the soul-world. It very lucidly deals with the secret of the marvellous changes wrought in the hearts of hundreds and thousands of persons by the influences of the highest psychic powers of Bhagwan Dev Atma. *As in the physical world, so in the world of soul, it is the power that works a change.* If any power is absent, its corresponding work of change is also absent. It is the heat that warms our water. No belief in this or that God or any other god or goddess will be able to warm the water. It is the food which, when taken and assimilated by us, strengthens us by increasing our vitality. Any belief in this or that God would not produce that strength. Hence, though theists spared no pains in calumniating the fairest name of

Bhagwan Dev Atma, denying the presence of unique highest psychic powers in him and attributing all evil deeds to him, yet, because he was in fact the embodiment of the complete and all-sided love of truth and goodness and the complete and all-sided hatred for untruth and wrong, he not only discovered the One True Universal system of Religion, but gave that truly Dharmic foundation to his society which is a wonder of wonders to all unbiased persons.

Why is it that no religious denomination has been able to accept our oft-repeated challenge of making it compulsory for all its members to be free even from eight specified gross sins which every member of the Dev Samaj has renounced? It is because there is absence in these societies of that highest psychic power which alone can change a wicked heart. The all-powerful God is believed as existing by various theistic denominations. But this all-powerful God does not possess even the very ordinary moral powers by which He could change the hearts of at least those who offer *Nimaz* or prayers to Him, perform *Sandhga* or *Gayatri* or devote hours together in reading His scriptures,

turning beads, repeating His name etc. The fact is that such a being is an absolute fiction. If the theistic denominations have not been able to give any moral foundation to their societies, it is because their founders themselves did not possess those unique psychic forces in their souls which Bhagwan Dev Atma possesses, and thus could not bring about the higher changes which only those powers can.

Let us now give here a free translation of the article as given in chapter 40 of Bhagwan's Autobiography, part I :—

The whole universe is charged with force or power. Every force, be it inanimate or animate, inorganic or organic, produces change in various objects and beings and it itself also undergoes a change by its action. It is because of this force that ceaseless change is going on in Nature. This law of change is universal. This change manifests itself only in two ways *i.e.*, either it evolves an object or being, or it degrades it. The evolutionary or constructive change is termed *Vikas* and the dissolutionary or destructive change is termed *Vinash*. The action of force is immutable.

The unique highest psychic forces, which have manifested in the unique soul of Bhagwan Dev Atma, under the operation of the evolutionary process working in Nature, not only constantly operate in his soul but they also move all those who come under their influence and produce a change in them. Thousands of souls have undergone change for the better when they have listened to his sermons, read his writings, basked under his light and power-emitting personality or lived directly in close contact with him. During his discourses or lectures, various kinds of persons from the audience have been affected by his influences in various ways. A man who was a slave to his low-loves once said, "Whenever I attended his (Bhagwan's) lectures, I used to undergo an altogether new change. I felt my heart magnetically drawn towards him and curiously overpowered by his influences. When I saw all this, I ran away from the meeting so that I may not be further overpowered by him." True, the working of a real power is inevitable.

The beliefs in so-called one God or his so-called revealed books, the various imaginary gods or goddesses (*viz.*, Brahma,

Vishnu, Durga, Kali, Indra, air, fire etc.) do not possess the remotest direct or indirect approach or resemblance to these real unique heart-forces. As a steam engine does not believe in any one God or multitude of gods, but all the same, it moves by the force of steam present in it and draws the wagons, attached to it, hundreds of miles away, and as the Sun without cherishing any belief or worshiping any God etc., removes the darkness of lakhs of homes by sending its rays of light, and, by the power of its heat, changes huge volumes of water present in oceans, rivers, lakes, tanks etc., into gaseous form and charges the atmospheric air with its vapours, resulting in clouds, or creates tremendous cyclones and whirlwinds ; in the same way, Bhagwan Dev Atma produces marvellous changes in the souls of others by the magic influences of his unique higher forces. Many among the God-worshippers do not realize this philosophy of Force or Power. Hence, when Bhagwan Dev Atma gave up his belief in God altogether in the year 1894, realizing it as a huge fiction, and applied himself with added zeal to imparting the unique influences of his unique powers, majority of the theists, being ignorant of this

philosophy of force, failed completely to understand the unreality of their false belief. Many of his opponents among them foolishly asserted that if they were to circulate broadcast the news of Bhagwan Dev Atma's disbelief in God, a strong feeling of repulsion for him would permeate all round and no one would like even to see his face. Nay, they entertained a vain hope that even those who have been drawn to his feet would run away in a body on knowing this fact, and the Dev Samaj would cease to exist, and with the cessation of the work of its founder, the world will be free to continue their false belief and worship of God, to accentuating their soul-darkness and to give a free lance to their low-loves and low-hates to grow wild. Accordingly these God-worshippers began through their preachers, books and papers &c., to propagate and otherwise circulate all round the news that Bhagwan Dev Atma had given up his belief in God, and hence it was a sin not only to live where he resided but even to see his face. They showed as if they were always very anxious to avoid life of sin and become pure in heart ! How hypocritical all this!! But Nature smiled at the ignorance

and hypocrisy of these people. It mutely but eloquently conveyed its grand teaching all round that changes in its broad bosom took place and could take place only by the operation of forces. Wherever some force worked, change was inevitable. This law of change working in Nature was immutable and eternal. Hence the opponents of Bhagwan Dev Atma could not even with their belief in and help of their so-called all-powerful God, stop the unique evolutionary work of his powers. Bhagwan Dev Atma was not a fictitious being like their so-called God. He was a real existing entity and a true *Devta*. He possessed true highest psychic powers. By means of his these true powers he produced in this true world, day by day, new and marvellous higher changes in the hearts of fit persons. Those who have eyes witness this wonderful work of his powers and feel drawn to him. They accept his refuge and by singing his true glory before others are doing good to themselves and to other fit souls.

Hundreds of men and women who have been changed through the powers of Bhagwan Dev Atma know but too well that, before receiving the unique influences of his unique

powers, they could not get rid of the lower courses of their lives even though they believed in one God or multitude of gods and goddesses and were called Brahmos, Aryas, Muslims, Sikhs or Sanatan Dharmies &c. Nay, inspite of their such beliefs they grew worse and worse in their sinful and lower life. They took flesh and committed several other sins because of the commandment from their so-called God. Their so-called God or His so-called revealed books, their Gurus or the so-called voice of their conscience &c., did not impart to them the light of true Dharma. They did not give them any true teachings about the laws of evolution and dissolution of the soul. They did not reveal to them the true conception of what constitutes virtue or vice. They developed no higher consciousness against sin and evolved no higher feeling of character in them. Thus before they assimilated the rays of the unique light and unique power of Bhagwan Dev Atma, their one God or any other god or goddess did neither give them any true light about true Dharma, nor produce in their lives any change for the better. In plain words, no God or goddess

produced in their hearts that remarkable change for the better which was wrought in their lives by the unique powers of Bhagwan Dev Atma,

This is the personal experience of hundreds of souls. If in face of all this the believers in so-called God or fiction-based denominations do not realize the glory of the unique powers of Bhagwan Dev Atma and the unique results of higher changes wrought by them, it is they who are to blame and none else. They have to thank their ignorance or cherished prejudices for all this.



## CHAPTER XV.

— :0: —

### **The need and glory of the scientific knowledge about Nature and Soul.**

Why is soul-knowledge of extreme necessity and importance to us? Why does soul-knowledge depend fundamentally on the true knowledge about the universal laws of Nature? What unique blessings would accrue to humanity by the true knowledge of the principles relating to soul-life and the fundamental laws of Nature? Why did the knowledge of the nature and organism of soul and the laws of its evolution and dissolution etc., remain a sealed book to entire mankind upto now? Why is it, that, even after this wonderful and unique knowledge about soul has been discovered and propagated, millions do not appreciate and accept it as a unique blessing? Why is soul-knowledge supreme knowledge for man?

All these questions have been very briefly and lucidly answered by Bhagwan Dev Atma in the 42nd chapter of his Autobiography, volume I, a substance whereof we give here for the benefit of all seekers after true soul-knowledge:—

The entire being of man is a part of this vast machinery of the universe. It is as much subject to its eternal and universal processes as any other part of Nature. Hence unless we possess knowledge of these processes of Nature, we cannot get the knowledge of the fundamental principles of soul-life. Again, even if we possess the knowledge of the great truths about the evolutionary and dissolutionary changes as working in the physical as well as spiritual world, we cannot gain complete knowledge about the soul, unless we get true knowledge of the powers comprising the organism of soul. In absence of this knowledge no man does or can even get freedom from the most horrible and harmful meshes of the fiction-grounded and false religious beliefs and systems of the world. Hence no man can be credited with possessing soul-knowledge who is devoid of the knowledge relating to various powers of the organism of his own soul, the motions created by these powers and the good or evil results thereof. Again when the growth and progress of *Dharmic* (religious) or *Adharmic* (irreligious) life in man is the result of the operation of the powers of his own soul,

how could he get true knowledge about *Dharma* or *Adharma*, so long he is immersed in darkness about the nature and organism of the soul itself? No, he could not. This is the reason why no founder of any religious system, before Bhagwan Dev Atma's manifestation, whether he claimed to have direct revelation or inspiration from the so-called God or not, could discover the true knowledge about what is *Dharma* and what is *Adharma*. This is the reason why the teachings of these Founders are altogether devoid of the basic principles of true *Dharma*. As the laws of various sciences are of universal application for all mankind and are not different for the people of different societies and creeds ; in the same way, all laws or principles relating to what is *Dharma* and what is not *Dharma*, based on the evolution and dissolution of the life of soul, are of universal application and they govern all people alike. Being devoid of the knowledge of these universal laws relating to soul-life, the Founders of the various fiction-grounded faiths have given different and in certain respects mutually contradictory teachings about them, according to their individual imaginations. Hence the propagation of the true

scientific knowledge about the fundamental principles of the universe and the soul-life, would not only enable fit persons gradually to get the most beneficent knowledge about what is true *Dharma* and what it is not, but would also give them freedom from the terrible current of communal animosities, narrow-mindedness, undue hatred, bigotry, fanaticism, persecution, murder &c., which are prevalent among mankind in the name of religion on account of the soul-darkness and the prevalence of fiction-grounded or blind religious faiths.

There is a journal lying on my table published in America in the month of May, 1907. The name of this journal is 'To-morrow.' On the 21st page of this journal, a thinker expresses his views about the science of soul as under:—

"In order to direct one's own mind or that of another a real knowledge of psychology is essential and there has hitherto been no real knowledge of psychology, because that science is based on biology and the co-relation between the two sciences has only been understood in the last few decades—not long enough to make a successful application of its principles to

humanity for which several generations will, at the very least, be necessary."

Now if a sewing machine be kept before a child of four years and he be asked to work this machine and sew the coat that has been cut for him, will the child be able to successfully work the machine and sew his own coat? Never. But what comparison can a sewing machine bear to that most complicated, complexly organised and extremely difficult-to-work machinery of soul-organism? Nay, even the highly complex machinery of any railway or other engine would bear not the least comparison to it. For thousands of years, man has been gradually climbing the ladder of progress or civilization. During this long period, he has made wonderful progress in several branches of science. But still when we look at the knowledge which he possesses, it is really most insignificant. It is very recently that man has acquired some clear knowledge about the universal processes of evolution and dissolution as working in this vast cosmic machinery. It is also very lately that he has gained some true knowledge about the life-power and its gradual evolution. Some time back he did not possess

the knowledge of the scientific method of investigation. Even after the discovery of this most essential method, it is only very recently that we have been able to get men—though very few in number—who possess the capacity of successfully applying this method to their researches. Again there is great paucity of such men who possess capacity enough to understand the laws and principles discovered by these scientists. But so far the truths of all-important science of self or soul are concerned, generally all people—whether literate or illiterate, including even those who pass for learned men—are groping in deep and unrelieved darkness. They possess no true knowledge of the evolution and dissolution of the life of soul. Both the illiterate and the enlightened people are bond slaves to various false faiths, superstitious creeds and fancy tales. As no worshipper of the imaginary goddess “Kali” is prepared to put his deity to the direct test of experimental interrogation, in the same way, no worshipper of any “God,” “Khuda” or “Ishwara” etc. is prepared to examine his existence by direct test. They both believe soul to be immortal, when, in fact, soul is a name of the highly evolved and

complex form of the same life-power which in its primitive stages is found in unicellular existences, and this (*i.e.* the latter) again in its own time has evolved from the inorganic force in Nature. It can be very clearly shown by experiment that life-power admits of death. But even such most evident truths which conflict with the cherished beliefs of man in general, whether literate or illiterate, are not considered by him worthy of that regard which he bestows on the fictitious, imaginary and blind faiths which he has fondly cherished. When this is the mental state of man in general in this age of science, one can imagine what must have been the mental state of mankind centuries or thousands of years back.

Then what an enormous ignorance those persons betray who having adopted a policy of insincerity or false belief in order to attain their object of earthly power or *Raj*, and who being ignorant of the true knowledge of the great law of evolution in Nature, declare that in comparison with the learned and scientific minds of our own times, those primitive people who lived in the infancy of humanity were better informed and more enlightened !! It is true

that a desire for self-knowledge was manifested by one or the other person on this earth even centuries ago, but, as already mentioned, they were born in times when all those conditions which could accomplish this desire were totally absent. For instance, knowledge of the complete method of scientific investigation did not dawn before Bacon, nor did the knowledge of the power of steam appear before Stephenson. Now before they appeared, no person possessed the requisite hereditary mental equipment like them, or found either suitable environments for the manifestation of that knowledge (and both these conditions could not in conformity with the law of evolution come into being before their proper time). In the same way, no knowledge of the nature and organism of soul, its evolution and dissolution, and *Dharm* and *Adharm* &c. which dawned on Bhagwan Dev Atma, could and did dawn on humanity before his advent.

For man soul-knowledge is the supreme knowledge, because in absence of this knowledge, he is neither able to protect his being from the ravages of lower life, nor

evolve higher life in himself. How can then an unbiased seeker after his soul-welfare fail to appreciate the blessings of those great principles of soul-life which Bhagwan Dev Atma has discovered and which are incomparably more precious than all the riches, acquisitions and possessions of this mundane world? None would excel the proud privilege and blessedness of one who has been able to realize them in their true perspective. . . .

The above article of Bhagwan clearly shows how ardently he felt the necessity of soul-knowledge and soul-welfare for humanity. It is true why would a man ignorant of this unique soul-knowledge struggle to get freedom from soul-darkness in order to save his soul from the terrible soul-maladies. If one possesses no knowledge of the nature of soul and its maladies, known as low-loves and low-hates, which besides setting him against even his dearest connections and making him guilty of various sins and crimes (which bring for him the rich harvest of pains, agonies and miseries), vitiate his own vitality and draw him more and more to the abysmal brink of total annihilation, why would one

struggle to get free from them. If one possesses no knowledge of all those higher powers of soul which when evolved not only save him from lot of miseries due to the slavery to low-loves and low-hates, but which, besides enabling him to taste the fruits of higher happiness, increase the constructive power of his soul and thus make him more and more beautiful, healthy, strong and blessed as a soul, why would he get earnest to evolve them in his soul ? It is this terrible ignorance about soul-knowledge which is not only keeping mankind contented with absolutely false faiths, but which leads them to low, false and, in millions of cases, most harmful ideals of life, and thus not only robs them of true higher happiness and higher life, but makes them sink lower and lower into the mire of darkness, degradation and ultimate death of their entire being.

How precious, necessary and most vital is it then to seek and possess true knowledge of those wondrous principles relating to the soul-life which Bhagwan Dev Atma has discovered and propagated in the world.

## CHAPTER XVI.

— :-0:-

### **Fundamental Principles relating to Universe.**

Bhagwan Dev Atma had seen and realized that it was impossible for any man to get true and complete knowledge about life in general and specially about soul-life of man, without, in the first instance, gaining true knowledge about the fundamental principles of the universe, because man's entire existence, being a part of the universe, was very intimately and closely bound up with the universe by various ties of relations. This was the reason why Bhagwan Dev Atma continued to obtain true knowledge about the universe along with his main task of unearthing truths about the soul-life of man. After long, continuous and laborious study and profound reflection, he discovered that the basic principles either about the whole universe or about its man-world were fundamentally the same. Having seen this truth, he contributed an article in his Hindi journal '*Jiwan Path*' for *Jaishath*, Sambat 1962, touching the four fundamental principles of the universe. We translate them here:—

### 1—Principle of Composition.

Nature or cosmos is the name of all visible or invisible things that exist on this earth upon which we live, in the atmosphere surrounding it, in the whole solar system of which it is a part, and in the innumerable other such solar systems spread in the unlimited space of the universe.

Nature is composed of only two kinds of things, namely matter and force. For instance, gold, silver, copper, iron, stone, clay, coal, water, air, etc., are material things, and that thing which binds their particles and maintains their form *i.e.*, cohesion, and besides that heat, light etc., are all forces.

The ancient people considered that elements of matter were only four or five and they named them as clay, water, air, fire and the fifth one as sky or empty space. The Pandits of our own country called them five elements (*Panchbhuts*). But this belief of theirs was not true. The scientists of to-day have, after making scientific analysis, found that water which our ancients considered to be an element, is a chemical compound made up of two elements. In the same way, fire or

heat is not an element, but it is a force. After making chemical analysis these scientists have found out more than seventy elements up to now (*i.e.* 1910). For instance, oxygen, hydrogen, carbon, sulphur, chlorine, potassium, sodium, iron, mercury, gold, silver, lead, etc.

Matter assumes various states, such as

- (1) *Solid*—like iron, stone, coal, etc.
- (2) *Liquid*—as water, oil, mercury, etc.
- (3) *Gaseous*—like oxygen, hydrogen, etc.
- (4) *Etherial*—as ether and ethron.

No element or other material thing exists without force. Force and matter are inseparably connected, *i.e.* one cannot exist without the other. They are indestructible. In their totality they neither increase nor decrease but always remain constant. Those, who ascribe any separate creator such as God &c., to this universe, labour under a mere delusion.

## 2—Principle of Relations.

Nature is one organized whole, composed of mutually inter-related parts. As all the organs of man form part of his body, in the

same way, all kingdoms of Nature are closely connected with it as its organs.

The four kingdoms in which we can divide universe are as follows:—

(1) Mineral world, (2) Vegetable world, (3) Animal world, (4) Human world.

All these four kingdoms are related to each other much in the same way as the roots of a tree are related to its trunk, the trunk is related to its branches, and the branches are related to its leaves and fruits etc.

The mineral world is the root or the foundation from which the other three kingdoms *i.e.* vegetable, animal and human have evolved.

The forms or bodies of all existences in the vegetable, animal and human worlds are made up of oxygen, carbon, hydrogen, nitrogen etc. It is the force or energy of the inorganic world which has gradually evolved into life-power, and this life-power has again assumed in the course of its evolution countless forms in the vegetable, animal, and human worlds. The vegetable existences possess the capacity of assimilating various mineral substances and converting them into living cells. The animal

and human existences subsist (directly or indirectly) on these vegetable existences and air and water. As every tree grows out of the seed, in the same way, all these three higher kingdoms have sprung from the mineral world. All these kingdoms form major organs of the universe and are bound up with one another by closest of ties. The inter-relation of all these organs is called the principle of relations.

### 3—Principle of Change.

All motion in various existences of the universe is caused by the attractive and repulsive action of its force. All the four kingdoms of the universe and all the existences included in them are always in motion in themselves as well as in their mutual relations. Owing to this constant motion the entire universe is undergoing ceaseless change. There is no existence whether living or non-living in the universe that is not constantly changing. It is motion that is always changing everything. This motion changes every being relatively for the better or for the worse. The relatively evolved state of a being is called its higher or upward change, while the relatively degraded state is called its lower or downward change.

When any being gets degraded from its previous good state by the lower change such a change is termed *Vinash* or dissolution. If this lower change continues unchecked in any being, it gradually deteriorates more and more till it becomes altogether extinct as regards its individual existence. The following two instances would illustrate this principle of dissolution :—

1. Put a piece of cloth in fire. It would begin to gradually lose its form and if it is kept continually burning, it would be wholly destroyed in a while. It would then cease to be a piece of cloth.

2. When a man or animal dies, its gross body, after being cast off by its life-power, begins to gradually fester and decay till it becomes extinct altogether. The previous form of the body disappears completely.

Any relation which degrades or destroys an existence is called its lower or *dissolutionary relation*. And all the ties which bind it to that relation are called lower or degrading ties.

In the same way, when any existence undergoes higher change and begins to grow better than its previous state, this change is called its *Vikas* or evolution. When any

existence having established its relation with any other existence grows better and higher, that relation is called a higher or evolutionary relation for it. All ties which keep it bound to that relation are called higher or evolutionary ties.

#### **4—Principle of harmony or supreme goal.**

Nature and its different kingdoms are said to evolve in direct proportion to the predominance of higher change in them over the lower change. And higher harmony is established in Nature to the extent to which this evolutionary change takes place in it. The grand ideal of supreme harmony is being realized more or less according to the higher evolution that is taking place in all the various kingdoms of Nature.

As the health of body and the mutual good of its organs is promoted according to the extent of harmony that prevails in its organs; in the same way, the cause of goodness is promoted in the universe to the extent this higher harmony is established anywhere or in any relation.

All these four great principles are accepted by science and they are eternal.

## CHAPTER XVII.

—:-0:-

**The most difficult work of investigation into  
the relam of soul and Bhagwan's arduous  
struggle for its accomplishment.**

---

It was in the year 1894 that Bhagwan Dev Atma renounced God-belief (which he had cherished for years) as a huge fiction. After that, by four years of deep study, profound reflection and great mental struggles and heart shocks, he discovered the four great principles given in the last chapter, which opened to him the true foundation for the science-grounded system of religion. But though Bhagwan Dev Atma discovered the unshakable foundation of the true universal religion, the superstructure still remained to be built upon. How Bhagwan Dev Atma felt when he carried on this most momentous work of discovering the detailed truths and facts of the entire inner machinery or soul-life of man is very briefly described in chapter

forty-four of his Autobiography, volume I. A substance of that is given below :—

“ The success which had crowned my efforts so far in this most difficult investigation was indeed unique. I felt abundantly blessed on obtaining the rich treasure of these fundamental truths. My soul too evolved still higher. I got very good material for writing very briefly the fundamental principles for the first part of the Dev Shastra. The path for writing the 2nd part relating to the philosophy of man was also opened *to some extent* before me. *But after that I felt my path blocked.* I realized that the task of knowing, in full and complete details, the various psychic powers that had evolved upto now in man and classifying them into different groups, was far more taxing than all that I had previously undertaken. Oh ! how helpless do I feel to convey adequately in words any idea of this highly difficult task. My condition can be compared to some extent to that of an explorer of the highest summit of the Himalayas. He sees a high peak before him and thinks that that might be the highest peak, and that on reaching it, he would have

an end to his great travels. He hastens to reach it. He stumbles and falls but again rises and walks his way, till all worn and exhausted, he succeeds in climbing it. As soon as he reaches there, he feels some mental relief by considering his great task as fully achieved. But when he begins to look further, he finds to his dismay that the summit, he had believed to be the end of his journey, was not the highest he had to reach. He sees before him another higher peak. Upon this his heart seems to sink. His condition would be simply unspeakable, if this drama is enacted in his explorations not once but a number of times. I had also to pass through any number of such heart-breaking disappointments. After long and arduous struggles when I noted down the details of the psychic powers of man and their different functions, and classified them accordingly, I naturally felt a great relief, for I considered that my task was done. But after some time new light dawned on me. I saw in that new light several defects in my already systematised line of work. Then I felt that all my previous struggles and work had gone waste, and became somewhat dis-

appointed. Such experiences did not face me once or twice or for one or two years, but I was prey to them several times and for many years. Though this drama which Nature enacted in my life was natural enough, but nevertheless it inflicted many severe heart-shocks and disappointments on me. But though I used to feel my heart sore, I could not give up the research. I could tread the path to my destination only that way. There was no other way for me but to struggle on according to my deep and inextinguishable love and never rest till the beloved was found. It mattered little when, how and where that beloved could be got. But it had become imperative for me to go on searching for it till it was found. It was essentially necessary for my very life, very existence and very breath. Without it I could neither find satisfaction nor peace of mind. There was no other cure for this love of my soul excepting the attainment of the beloved. Hence the more my beloved receded from me, the greater became my zest to run after it. I was sure to find it one day and make it my own. My love was absolutely pure and true. The following couplet mirror-

ed the condition of my heart and hence described it eminently well :—

“असर है जज्बे उल्फत में,  
तो खिचकर आहि जाएंगे ;  
हमें परवाह नहीं इसकी,  
अगर वह दूर बैठे हैं । ”

*Translation.*—If there is any affect in the flame of true love, the beloved would feel drawn and come to me. It matters little how far away is my beloved sitting.

The apparent failure in my efforts every time brought me, in fact, nearer to my beloved—the goddess of success. And ultimately I got her and it became mine.

All the papers on which I have, from time to time, taken rough notes and written my reflections, though not preserved in full, form, even in their incomplete state at this time, a huge pile.....

It was the attainment of this great success which enabled Bhagwan Dev Atma to write out, for the highest good of humanity, those wonderful truths about nature and soul which are given at the end of part I of his Autobiography and a free translation of which shall form the subject matter of our

subsequent chapters of this volume. These represented the first completed task of Bhagwan Dev Atma's labours. And we give them here in their original form as a chapter in the record of the history of Bhagwan Dev Atma's life and labours. But this was not the last and final fruit of his great labours. Bhagwan could never cry halt but progress on and on. With the progress of his unique light, he several times revised his achieved truths. The first edition of Dev Shastra—a scripture containing his unique teachings—underwent most radical change when the second edition was published and altogether new form was given to that same Dev Shastra when in the later and closing portion of his earthly life, Bhagwan published its third edition. The third edition was published in parts. The third part relating to philosophy of man contained over 600 pages and was completed only a few short months before his departure from this earth for *Dev Lok*.

---

## CHAPTER XVIII.

— :-0:-

### The Dev Shastra.

— :-:—

Before we deal with the philosophic and scientific conclusions and principles which Bhagwan Dev Atma discovered and embodied at the end of his Autobiography, volume I, it is very necessary to give here some idea of the best scripture of Bhagwan's highest philosophy and conduct which he endowed the world with. The writing of this great scripture, Bhagwan Dev Atma commenced at Montgomery when he had gone there for change of climate in 1894 to recover his failing health. Bhagwan devoted many many years to the writing of this scripture before he published it for the first time. An article about it was published in the *Baisakh* 1965 B issue of the journal "*Jiwan Path*," a greater portion of which is freely translated below:—

#### What is Dev Shastra ?

This is a scripture which contains the true, highest and supreme harmony-producing

and blessed teachings about the one, true and universal Dharma for all mankind, called the Dev Dharma.

### **Who is the author of this?**

The founder of the Dev Samaj, Bhagwan Dev Atma, is the author of this unique scripture.

### **What is meant by the Dev Dharma ?**

The word 'Dev' is derived from the root 'Dib' which means lustre, brilliance, illumination or light. The word 'Dharma' means conduct (*Subhav*) or (higher) life. Hence 'Dev Dharm' means the highly illumined higher life. In other words it means "देवस्फ धर्मः स देव धर्मः" i.e. The highest psychic life manifested in and lived by the Dev Atma is Dev Dharma.

### **Who is the Dev Atma?**

The Dev Atma is the name of that unique soul whose inner organism has attained completeness by the evolution in it of the highest psychic forces of the Ideal life (*Dev Jiwan*) in the course of evolution of the life-power on this earth during hundreds of thousands of years.

The book in which the Dev Atma has embodied in a systematized form and for the highest good of all fit persons of this world, all those universal fundamental truths which he has seen and discovered in his unique light, emitted by the highest powers of his unique ideal-life—truths regarding the organism of man, the evolution and dissolution or the constructive and destructive courses of the human soul, the ties which bind him in various cosmic relations, the true and false religion, true salvation and highest evolution of man's soul-life, and several religious exercises in various relations intended to help the evolution of higher life in him, is called the Dev Shastra. In short, Dev Shastra is that true religious Book in which the highest teachings and life of Bhagwan Dev Atma are revealed.

### **The teachings of the Dev Shastra and their uniqueness.**

This world contains many so-called religious books which, instead of being known and believed as man-made, are believed to be God-revealed or God-made (that is their origin is supposed to be due to an imaginary

being called God). And there are many people who do not in their heart of hearts consider these books as God-made, yet they insincerely profess them to be so made. The Founder of the Dev Dharm teaches that as a jug of brass or a bowl of silver, wherever and whenever found, whether lying on the ground or dug up from beneath it, whether bearing the inscription of its maker or not, whether the time of its manufacture is known or not, is surely taken as hand-work of *man and man alone*; in the same way, any scripture which may be found anywhere, in any language, whether it bears the name of its author or authors or not, whether the time and age of its composition could be found out or not, cannot but be the composition of *man and man alone*.

Again, a book does not become valuable because it is believed to be composed *not* by man, *but* as revealed or inspired or communicated through some angel by the so-called God; much in the same way, as the fatal poison of the deadly snakes cannot be considered valuable or good as food, merely because an imaginary

God is said to be the author of snakes. A book or scripture is to be judged by the merit of the teachings it contains, and not on the basis of some hoary cherished false belief or superstition. The Dev Shastra owes its merit to the glory and uniqueness of those wonderful truths and principles which are embodied in it and which are not found in any religious book or scripture alleged to have been given by the so-called God. If one has got some longing to acquire the light of true knowledge about one's own precious existence and has to gain some true knowledge of the lower and higher courses of soul-life and their fruits, he can find by the unfailing method of direct experiment, whethr such teachings as are given in the Dev Shastra can be found in any other book, whether composed by man or given by the so-called God. But so long as humanity is merged in utter darkness about the knowledge relating to its very existence, and so long as man whether literate or illiterate, civilized or uncivilized, possesses no knowledge of the various courses of his life, and does not realize what is meant by the degrading courses of soul-life and its higher or constructive courses, so long he remains blind towards the

ceaseless law of change working every moment on his whole existence and is unaware as to what end this law is leading his soul-life (and it is not possible for him to get that knowledge without *Dev Joti*) any other knowledge or learning cannot be of much avail to him; it is impossible for him to realize the incalculable merit of the Dev Shastra which it possesses above all the books of the world including the so-called religious books, though said to be given by so-called God.

**The striking expression and arrangement of the subject-matter of the Dev Shastra.**

As the teachings of the Dev Shastra are unique, so its expression in language also is not less unique. Its authorship has taken many years. When the discovery of an astronomical or geographical truth takes a scientist years of most strenuous and patient labours, what labours, struggles and difficulties Bhagwan Dev Atma must have passed through in search after and discovery of the most abstruse and complex truths and exercises relating to soul-life, and what labours he must have gone through to couch them in language can better be imagined than des-

cribed. When ordinarily a man is not able to correctly understand and describe an outside object or natural phenomenon which he has perceived with his own eyes or other sense organs, or correctly write down one or the other principle which he has learnt from others; nay when one cannot express in correct and proper words even a phenomenon which he has seen several times with his own eyes; how hard, uphill and extremely difficult a work it must have been for Bhagwan to express these abstruse truths which he discovered, specially when the language in which he had to couch and express them is so poor that one is unable to find adequate words fully expressive of the meanings and idea of the truths and the feelings which he wants to convey through them; and still more when he has to describe them as briefly and yet as clearly as possible. Moreover the task becomes still more irksome when the subject matter, he has to write down, has no bearing and similarity to the matter contained in the so-called God-given scriptures, which are either full of children's tales or of prayers by the worldly and sensual-happiness-loving persons for gold, silver, cows, horses, cattle.

etc. The whole Dev Shastra is divided into several main parts, every one of which is necessary to complete the whole organism of true *Dharma*. And all parts are so composed of various sub-divisions, that each one bears closest possible relation to the other and, like organs of the same body, are not only inter-related but are contributory to the same higher purpose or object of the book. The Dev Shastra therefore possesses uniqueness not only for its true religious teachings, but for the striking classification in which these teachings have been arranged, and the art of authorship. . . . .

In our subsequent chapters we shall deal with those wonderful truths about cosmos, soul-life, life after death, etc., which Bhagwan Dev Atma discovered upto 1909 and couched them in briefest possible words and in most expressive style, and the knowledge of which is bound to illumine our minds and elevate our hearts.

---

## CHAPTER XIX.

—:-0:-

### **The Science-grounded and Philosophic Truths.**

The science-grounded and philosophic right conclusions or truths which Bhagwan Dev Atma declared and published at the end of his Autobiography, Part I, in 1909 for the first time after he discovered the unique system of true religion are translated below as a historic record of his life, though several of them were afterwards improved upon or changed by his further experience and progress :—

#### **About Universe.**

1. Nature is one *i.e.* its various divisions or kingdoms and all the multifarious objects or existences in them are not totally independent of or separate from and unconnected with one another, but they are related with and dependent upon each other and are hence component parts or members of the one whole.

2. Nature is composed of two distinct kinds of substances. One of these is called *Matter* and the other is called *Force*.

3. The ponderable substance (substance having weight) is called matter and the imponderable substance (that having no weight) is called force. Both these possess quite distinct or demarcable characteristics. Both of these were never at any time one, nor would they ever be one *i.e.*, neither the force can be transformed into matter, nor matter can ever be transformed into force.

4. Force and matter are inseparably connected. They never exist separately or independently of each other but eternally exist together.

5. Matter exists in several states or forms, such as solid, liquid, gaseous and etherial. Ether being most subtle is all-pervading.

[NOTE.—Clay, stone, coal, iron, copper etc. are solids ; water, oil etc. are liquids ; air, oxygen, hydrogen etc. are gases ; and those subtler than these have the etherial state.]

6. Material substances are composed of minute particles or molecules. Under the action of force they are always in a state of

vibration. This state of vibration produces various kinds of long or short waves in them.

[NOTE.—The waves of the air are the medium of conveying sound. Ether is the medium of conveying light, and this and still finer etherial waves are the mediums for conveying vibrations of thought or feelings.]

7. Force manifests itself in two ways *i. e.* attraction and repulsion. By its own action force changes itself and assumes newer states; it as well changes the matter producing newer and newer forms therefrom.

8. In consequence of the perpetual action of force the whole Nature is eternally in a ceaseless state of change. None of its divisions or the countless existences in them is immune from this change. This grand process of change in Nature is eternal and all-pervading.

[NOTE.—Force and matter under the operation of the eternal and ceaseless law of change have, by their mutual action, evolved besides other countless worlds, our grand solar system including our earth and all the countless kinds of vegetable, animal, human and inorganic existences on this earth. But as countless worlds and living organisms are always coming into being under the operation of this eternal law of change, so are they also deteriorating and growing extinct as individual forms under the operation of the same law.]

9. Under the operation of this eternal process of change in Nature, while some of its

constituent parts are going the upward course and thus assume higher or evolved forms, some others are going the downward course and thus assume lower or degenerated forms. As a result of both these courses while some parts or existences are brought into being, some become destroyed ; while some are improving, the others are degenerating ; while some are evolving, the others are dissolving or dying.

10. When any existence, going the upward course, assumes higher or better form than before, it is said to be evolving. But when any existence, going the downward course, assumes lower or worse form than before or loses itself altogether, it is said to be degenerating or dissolving.

11. Matter and force do certainly change their forms or actions, but none of them is ever totally destroyed i. e., they are in their very nature indestructible. Hence this Nature is eternal.

[NOTE.—Nature is not at all created or made by any so-called Khuda, God, Ishwara, etc. Those therefore who believe that any so-called God has made or created this Nature, cherish a false and mythical faith.]

12. Force and matter are inseparably connected. It is the mutual action and re-

action of these two substances which is the one true fundamental cause of the manifestation and disappearance of all the millions upon millions of forms or existences of the vegetable, animal and human kingdoms. There is no other ultimate primeval or the first cause of Nature besides that.

13. Higher or upward and lower or downward change in any living or non-living existence depends upon the following conditions :—

- (1) Its capacity for change.
- (2) Its environments or surrounding circumstances.
- (3) Its relation with its surrounding conditions or environments by means of certain uniting ties.
- (4) Their mutual influences upon each other.

14. If any (living or non-living) being is connected with its surrounding conditions or environments with such ties of relationship which lead it to downward or degenerating course, those ties or links are called degrading or lower ties. But if it assumes upward or

higher state by means of them, then such ties of relationship are said to be of higher order.

15. When any existence by uniting with its environmental conditions tends to the downward or lower course, those environments are called unfavourable and hence dissolutionary environments for it; but when any environments produce higher or upward change in it, they are said to be favourable, and hence evolutionary environments for it.

16. Various existences in Nature on getting favourable environments and forming evolutionary relation with them, attain to higher and higher or more constructive states; while others that come under the sway of unfavourable environments and form lower or dissolutionary relation with them, degenerate from their previous higher state and assume lower or degraded states.

---

## CHAPTER XX.

—:-0 :—

### The Science-grounded and philosophic Truths—(*Continued.*)

---

#### About Man.

##### [*His life-force*].

1. The force which being present in all the various living material forms manifests itself by various activities of life is called an organised life-force.

2. This organised life-power or life-force builds its own living material body, sustains it by assimilating food, moves it, and procreates its own type. This life-force is therefore distinguished by distinct characteristics *i. e.*, (1) Body-building. (2) Body-sustaining. (3) Body-moving, and (4) Procreating characteristics.

[NOTE.—In all its various body-building and body-moving activities, the organised life-power displays some elementary or preliminary consciousness.]

3. The elementary or the lowest kind of living forms in which the life-force at first manifested itself on this earth in water, millions of years ago, are called monera.

[NOTE.—These monera are so minute that they are visible only under a microscope. The size of these minute living organisms ranges from  $\frac{1}{2500}$  to  $\frac{1}{7000}$  th part of an inch. These bloodless, boneless and organless elementary organisms are merely incomplete unicellular ones.]

These are of two types (1) Proto-types, and (2) Protozoa.\* The first draw their sustenance from inanimate or inorganic substances, while the second subsist on the first. The second type owes its origin to the first.

The organisms of the first type which are like very minute globules are Homogeneous in their entire construction.

Some of these have, under favourable conditions, evolved into one complete cellular type *i. e.*, some of their central part has hardened and the outer part has remained soft like the organisms of the first type. The hardened central portion is called nucleus and the outer soft portion is called the covering.

---

\*The germs of various diseases such as plague, cholera, tuberculosis etc which are also called Bacteria are instances of these types.

4. These complete unicellular organisms have under favourable conditions progressed and evolved into multicellular forms, and, undergoing further changes both in their bodies and their inner capabilities, have, gradually in the long course of evolution, produced all the millions of small and big vegetable and animal existences. In the course of the further evolution of animals continuing for long ages, man appeared on this earth with its highly organised body and life-force or soul.

[NOTE.—There is no other builder or maker of living plants, animals, and human beings save their own organised life-power. It is wrong to believe that any so-called God or any other supposed god or goddess builds or makes any of them ]

*[Organism of the human soul ]*

5. The soul of man is comprised of various powers which in the case of an ordinary man can be divided into the following classes or groups :—

- (1) Body-building and body-protecting powers.
- (2) Primary senses, such as of sight, of hearing, of smelling, of taste, of touch, &c.
- (3) Desire (*Basna*) forces, such as the desire to live, desire to get free from pain,

misery and death, desire for tasteful things, for fragrant smells, for hearing beautiful songs or any melody, desire to get praise, desire for sexual intercourse etc., etc.

(4) Passions (*Uttlejana*), such as anger, jealousy, vindictiveness, *Hinsa* or feeling of hurting or killing another.

(5) Egoistic forces (*Ahang Shakties*), such as hypocrisy, vanity, self-will, obstinacy, stuck up pride, showyness, etc.

(6) Intellectual forces (*Mansik Shakties*) *i. e.*, space and time consciousnesses, asthetic consciousness, perception, conception, memory, imagination, language, reasoning, etc.

These powers are not found in equal number and equal strength in all men but they vary both in quantity and quality in various human beings. These six groups of the powers that have manifested themselves in the life-force or soul of man do not complete the soul-organism. They leave it in a very incomplete form. Besides these six groups of powers there are some persons who have evolved in greater or less number and strength one other group of forces, called *Satwik* or

altruistic powers. Thus a **SEVENTH kosh** or group consisting of reverence, sympathy, gratefulness, mercy, sense of justice, honesty, sense of duty etc. is also found in some persons. Higher than this is another group of forces called *Dev Kosh*. It is this highest group of highest psychic forces which, on the one hand, renders the organism of soul complete and, on the other, gives to it all the forces of the seventh group in their complete form.

6. The soul-organism and body of man are inseparably connected. Both are indispensably necessary in order to complete the existence of man. None of them can exist apart from the other. Just as the body of man does not live when the soul leaves it, but loses its existence as that form altogether; in the same way, if after leaving the gross body, the soul is not able to build a new finer body for itself, it also loses its individuality and is transformed into inorganic force.

[*Note*.—For the preservation and continuance of the existence of soul, its connection with living body (gross or refined) is as essential and indispensable, as is the existence of life-force or power in living body essential and indispensable for its preservation and continuance.]

7. Under the operation of the law of change, the inner organisation of soul of man

changes much in the same way, as his outer tabernacle or body changes under its operation.

8. In consequence of this eternal process of change in the universe all existences belonging either to plant, animal or human kingdoms possess their own different individualities and differ from one another in their individual forms and qualities. Hence they are in different lower or higher states. Millions of human souls are different from one another on account of their higher or lower, noble or ignoble conditions of life.

[*Note.*—Thus the belief cherished by the Vedantists that one soul or Brahm who is all-good and all-pervading lives in all the millions of different human bodies and that human soul is merely a part of the same Brahm is absolutely erroneous. The fact is the other way. In reality all the millions of human bodies are inhabited by individually different souls, quite distinguishable from one another, and are therefore millions in number. While the soul-organism of one is complete, there are million others who are comparatively more incomplete in their organism and millions of others less incomplete. Some are in lower state while others are in still lower one. Some are good, while others are in better state *i.e.* they are all in different stages and states.]

9. In consequence of the eternal law of change a man attains to or evolves higher life in himself to the extent of his own hereditary capacity and the outer favourable environments which he gets for its development. But if one

is born with the heredity of complete psychic forces capable of evolving the highest soul-life and acquires continuous favourable environments to evolve them he can attain to the life immortal.\*

10. The soul which is incapable of exhibiting or evolving powers of higher life in itself, naturally takes to the downward or degrading course of life, and if it continues unchecked, it gradually becomes extinct as a human personality.

[*Note.*—The belief that each and every soul is immortal, cherished by people who are, on the one hand, ignorant of this great truth, and, on the other, are highly desirous of living for ever, though immersed in various superstitions, is totally wrong.]

11. In every living human being, his own life-power or soul is the most important and most essentially real thing. Its preservation means the preservation of his being and its extinction spells the extinction of his entire personality. If this life-power or soul of man is able to live and possess different higher consciousnesses, he not only satisfies his natural, true and intense yearning for living,

---

\*This view of Bhagwan was afterwards changed as will be seen further on. (compiler)

but acquires the capacity of enjoying various kinds of happiness according to his inner condition.

But if he loses his soul, his entire existence grows extinct and, along with it, his natural desire for getting happiness and even his capacity of enjoying it, is altogether lost.

12. The primary and the highest object or goal of every human being is the preservation of his soul *i.e.* to get freedom from the slavery of all his lower powers and the accumulated impurities resulting therefrom, and to develop the evolutionary powers of higher life or Dharmic forces in it.

*[Right and wrong courses of man and their consciousness.]*

13. Any kind of mental activity of man in relation to any living or non-living being is termed *thought*, while his every bodily expression in their relation is called a *deed* or *conduct* or *behaviour*.

14. Various feelings of man are alone the basic cause or true motive forces of all his good or bad thoughts, or good or bad actions. Hence a man who is destitute of a certain

feeling-force, will not be able to do any action which is prompted by that feeling.

[*Note*.—For instance, a man destitute of the feeling of compassion or mercy is incapable of thinking out ways and means and doing any practical deed in order to remove the pain, anguish or misery of any animal or man out of purely unselfish motives without any admixture of *Basna* or selfish desire. On the contrary, such a man sometimes feels no scruple whatsoever in inflicting pain or misery on any man or animal or even putting an end to their life, simply for his own gratification. A man possessed of *Hinsa Bhav* (or cruel propensity) in order to satisfy this wicked propensity slaughters many innocent lives. A man who is led by the low love of money cheats, commits theft, suppresses deposits, takes bribes and does various other wrong acts. A man possessed of the feeling of jealousy gets miserable when any other man is more praised even for his real good qualities and wishes him ill. So on and so forth.]

15. Being wrongly or improperly led by his various lower desire-forces, passions, egoistic tendencies and mental powers, man inevitably adopts various kinds of downward courses of life and thinks wrong thoughts and does wrong deeds in connection with various cosmic relations, and thus very materially vitiates or harms his soul-life. For instance :—

(1) Impelled by pleasure-affording *Basnas* (lower desires), he is led to adopt various downward courses of life in connection with various cosmic relations in order to gratify

them (*i. e.* he is led to cherish wrong thoughts and commit wrong deeds). He thus grows degraded and besides injuring various other existences, he does incalculable harm to his own existence.

(2) Being enslaved by various lower passions and in order to gratify them, he is led to cherish wrong thoughts and commit wrong acts in relation to the various kingdoms of the universe, and thereby he, not only harms other existences, but very substantially injures his own existence also.

(3) Being a bond slave to egoistic feelings and impelled to gratify them, he cherishes wrong thoughts and commits wrong acts in relation to various existences and thus inflicts very great injury also on his own existence.

(4) Being a bond slave to imagination-based various false beliefs and wrong superstitions, he eventually adopts wrong courses of conduct in relation to various divisions of the universe and consequently does immense harm to his own being.

16. Though all the right and wrong impulses of man arise out of the feelings of his

own heart, yet it is a fact that souls of this or the next world also do or can prove helpful in exciting them.

[NOTE.—Besides these real beings, no imaginary being called God or satan is the cause of these right or wrong impulses in man. Hence the belief in the so-called God's voice through conscience is purely a myth.]

17. So long a man does not evolve real consciousness of the relatively superior importance and value of his *soul* as compared with his *body* and other things of the world, he remains absolutely unconscious of what contributes to the highest interest or the greatest injury to soul-life ; and being under the sway of his pleasure-affording or pain-producing low desires and low passions etc., he spends his entire life in their gratification. Such a man does not feel the least true desire either for getting free from his lower or degradation-producing forces or for evolving higher forces or Dharmic powers in his soul.

18. Any soul who does not possess to a sufficient degree any higher consciousness or higher sense, about what is right and what is wrong in a certain respect in relation to one's own self or to others, cannot in the nature of things have *direct* knowledge of what is good or evil in that respect. In such a

state, he cannot but base his ideas or beliefs about good and evil, right and wrong, virtue and vice etc., on his own imagination or inference or on superstitions and false beliefs which he acquires from others.

19. The knowledge which a man acquires through his own imagination or inference or through traditions and beliefs prevalent among others about what is right or wrong, good or bad, virtuous or vicious, beneficent or sinful, can sometimes be correct and sometimes incorrect. This is the reason why there are different and in many cases absolutely opposed or contradictory teachings prevalent among various so-called religions of the world with regard to what is true or false, good or evil, virtue or vice. And the result is that what one religion holds as a sin, another religious system not only does not hold it a sin but holds it as a positive virtue.

[NOTE.—Even among the believers of so-called All-good God, we find mutually contradictory commandments about good and evil deeds as having been given or revealed by him. God is a pure creation of man's imagination. There is therefore no wonder if the Founders of various faiths possessing various and different temperaments declared, in the name of God, different, nay mutually opposed, teachings about virtue and vice, good or evil.]

20. Now except the Dev Atma—the manifestation of Ideal soul-life—who, in the course of cosmic evolution, has developed in his unique soul all the various complete consciousnesses or highest senses of directly perceiving or knowing what is truly good or right and evil or wrong or untrue in all relations with the various living and non-living divisions of the universe, none else—be he a man or so-called God—could in part true knowledge and consciousness about what is in reality virtue or vice, truth or falsehood, right or wrong, etc.

[*The good and bad influences of environments* ]

21. Like all other living or non-living existences man too emanates every moment subtle or fine particles of one or the other kind. These emanations resemble smoke and have good or bad effect according to the good or bad nature of the man from whom they emanate.

22. These good or bad very fine particles that emanate from the being of man are diffused in the air around him and permeate the walls of the house, the clothes and various other such things, and the other men,

animals, plants etc., whether living or non-living, and exert their good or bad influence on them, as the case may be, to the extent that they are assimilated by them according to their capacity for attracting them.

23. Just as the material particles coming out of a fragrant or festering thing, though not visible to the naked eye, are perceived all the same as sweet or repulsive by one who possesses the sense of smell ; and though not perceived by one who is devoid of this sense, exert all the same their good or evil influence upon him ; in the same way, though the good or bad fine particles emanating from the being of a man are not perceptible to ordinary people, yet their influences are felt all the same by persons possessing higher nature. But even those persons who do not possess the capacity of feeling them are, all the same, silently influenced by them according to their respective capacities and they become good or bad accordingly.

24. The association of the higher and noble souls influences for good various men, animals and plants according to their innate capacities, much in the same way, as it influ-

ences for good the residential houses of such souls and the various non-living objects kept therein. Similarly the association of evil or bad men degrades by its influence not only their own houses and material objects therein, but all living men, animals or plants that come under their influence.

25. To the extent one keeps himself aloof from all such men, animals, plants, houses, clothes, places, air etc. that exercise baneful or degrading influences on him, and seeks closer association with all such living men, animals, plants or non-living houses, clothes, places, air, etc. as exercise elevating and ennobling influences on him, to that extent he benefits himself or does good to himself.

26. Every higher force or feeling which leads a man to upward course of life, not only elevates him in his soul-life to a greater or less extent, but affects his body as well by making its cells better. Similarly, every lower desire, passion or egoistic feeling and false belief not only degrades soul-life but prejudicially affects it by making its particles baser.

27. All the thought and feeling waves which emanate out of man spread out to long

distances in a moment through both sorts of ether, and thus the whole atmosphere is charged with various kinds of good or bad influences of different people. The persons of various conditions of life attract such of them to themselves, as they have the capacity for, and absorb them according to their receptive natures. Thus knowingly or unknowingly they are moulded into good or bad natures, and feel pleasure or pain of one or the other kind according to them.

28. A man living on this earth, all of a sudden and without any apparent cause, gets sad and depressed by secretly receiving the etherial currents of thought or feeling of any relation of his, living at a great distance from him, or one who has departed from the earth, on account of the latter being stricken with any special sorrow, pain or misfortune. Some persons possessing an acute sense actually feel that a particular relation of theirs is in trouble. Some actually perceive such a relation in trouble by some inner sense, while in wakeful state or in sleep, and some hear with inner

auditory sense the very words of their such relation.\*

[Note.—Those persons who possess this inner sense of sight or hearing to a sufficient degree can become very good mediums and thus prove helpful to others, if they so like, by arranging their interviews with such of their departed relations who are living in the next world].

---

\*The present Biographer's note—This truth I had experienced in my own life. It was in the year 1905 that I was studying for Law at Bombay. One night at about 2 a. m., I got up suddenly from my sleep and felt so sad that I felt inclined to go somewhere and weep. I could not divine the cause I could not get sleep. Early in the morning, I felt that my youngest sister, who loved me too much, was lying on death bed. I dropped a card to my elder brother in which I wrote to him that it was not fair on his part to have kept me in the dark about the serious illness of our dear sister. The day passed. I went to bed at night. But again at the same time, I got up sorrow-stricken and actually wept. When the day dawned, I made up my mind to leave for my home. It was then three days' journey. When I reached Hyderabad (Sindh) station, I felt a sudden relief.

I reached my native place and went directly to my youngest sister's house. As soon as she saw me, she said, "So you have come after all. I have remembered you very much. There was no hope of my life I felt deeply sorrow-stricken that I was going away without seeing you. But I am now out of danger and will soon be all right since you have come".

This is a true personal experience which happened in my own case.

Many more such instances have taken place in my own case and in the life of my wife.

29. It is the soul or life-power of man which is the architect of his own body. It lives in every organ of the body and is connected with every one of them. Thus as the soul conveys the influences of its good or bad condition to the body, the latter in its turn also somewhat influences the soul, according to its good or evil state.

30. Various feelings of soul express themselves through facial features. One can by seeing the facial expression of a person find out whether he is sad or miserable, happy or unhappy, angry, vindictive, hypocrite or wicked, sincere, good, modest etc. Nobility of a soul casts a beautiful and attractive reflection on its outer face and is felt as such by a noble soul. Wickedness of a low soul throws upon its face a bad and repulsive reflection and is felt by a noble soul as fearful and reprehensible. To the extent that man is free from the impurities of evil life and gets comparatively pure in heart, to that extent his facial look also grows better and reflects purity. And to the extent that a soul is possessed of the higher forces or loves which lead to upward path of life, to that extent the inner beauty of life

casts a beautiful and attractive halo on his face. Lower life makes every soul ugly and repulsive and higher and noble life makes the soul truly beautiful and attractive.

### **The fruits of the higher and the lower courses of life.**

31. According to the universal law of change just as the physical body of man harvests there and then the fruits of the violation of the laws of health in its getting diseased or sick ; in the same way, the soul of man too reaps immediately the fruits of its wrong or downward courses of life by becoming diseased or sick.

32. Just as a man by taking poison suffers its bad effects in his body, and he does not at all stand in need of any outside agency to punish him for this act ; in the same way, a soul does not stand in need of any outside agency to punish him for his wrong actions, because they inevitably lead him to the downward course of life. The same principle applies to the higher courses of life.

Hence the belief that a man has to stand on some fixed date before some so-called God, Khuda, Parmatma, Dharm Raj etc., to receive

the rewards and punishments of his acts, is absolutely fictitious and false.

33. The law relating to the punishment of crimes which the society has by degrees evolved and put into force in order to preserve external social order and peace, is altogether different from the mode of punishments based on the universal and immutable laws of Nature. While the former varies with different nations or countries, the latter is the same for all lands and nations. The former changes from time to time to suit varying conditions of the social order, while the latter is unchangeable. The former is different for different people but the latter is uniform for all humanity. While hundreds of guilty persons who go off absolutely scot free under the working of the former, no man, no animal, no plant and no other object can ever or anywhere escape from the operation and effects of the latter.

34. Just as a human life-force builds in the womb of its mother, a human body of the type of its parents alone and does not and cannot build the body of any other animal such as elephant, horse, donkey, cat, rat, pigeon, partridge, crow, etc., or of any plant such as mango, *Jambolana*, *mulberry*, *Genda*, *Gul-*

*medhi*, Jessamine, radish, *Dhanya* spinach, *Methi* etc., in the same way, this human life-force on the death of its physical body can build, out of the fine particles drawn from it, a body of the human type only, and cannot build the body of any animal or plant etc. as this is against the law of Nature. Those therefore who believe that a man after his physical death is born again on this earth in the body of any animal or plant &c., cherish an impossible and totally false belief. The theory of the cycle of reincarnations or rebirths on this earth is a huge myth.

### **Happiness versus good or evolution.**

35. Happiness and Goodness (or evolution) are not identical terms. Goodness always leads to happiness, while the latter not only does not in all cases lead to goodness but more often than not produces positive evil and misery.

36. A man who is a complete lover of his own happiness alone, can never really evolve or do good to himself; but by following the path of evolution or goodness he not only enjoys ordinary pleasures but becomes a partaker of higher forms of happiness too.

## CHAPTER XXI.

—:-0:-

### Science-grounded philosophical truths—(*contd.*)

#### Relating to True Religion.

1. Every big or small organised existence belonging to the vegetable world struggles—
  - (1) to continue to live, and
  - (2) to resist death.

Hence it continues this struggle for existence every moment of its life. Higher up above the vegetable world, every living being belonging to the animal and human worlds who has besides the struggle for life developed pleasure-affording feelings,

- (1) desires to live,
- (2) desires to avoid death,
- (3) desires to be happy, and
- (4) desires to avoid misery or pain.

Hence every such being struggles to avoid death and misery and to live and gain happiness, and even on getting pain and remaining unhappy to some extent, he tries every moment to continue his existence and avoid death.

This desire to live and to enjoy pleasure on the one hand, and to avoid death and pain on the other, is the true and fundamental natural desire of human and animal worlds.

Again, out of the desire to live and desire to enjoy pleasure, the former is present in a more powerful condition than the latter. Hence barring certain abnormal states no man or animal tries to put an end to his existence but ever and always struggles to live.

The teachings of true religion are based on the true knowledge of the immutable and universal laws about the realization or frustration of this fundamental desire in man.

2. The life of every man, animal or plant depends on the existence of its own inherent life-force. In other words the whole individuality of every plant, animal or man depends upon the existence of its life-force. If under any circumstances, this life-force becomes destroyed or loses the power of sustaining its body or form, it ceases to exist as a separate organised entity and reverts into inorganic force. With the death of this life-force, the individual existence of that man, animal or plant becomes totally destroyed.

Hence so long as a man does not, on the one hand, get the knowledge of true and immutable laws about his life-power (*i.e.* about the organization of his soul, its evolution or its preservation to the longest extent, and its dissolution or gradual decay and by and by total extinction), and does not, on the other, develop the higher consciousnesses which may save him from extinction and evolve his life, he cannot realize this true and powerful desire of continuing his existence and avoiding death.

3. *True religion is the name of all those highest psychic forces which generate and develop life-saving and life-evolving new higher consciousnesses in soul and lead to the completion of its inner organism.* To the extent that a man possesses these higher forces of Dharma, to that extent alone he possesses truly religious life and can be called a religious soul. Apart from these higher forces, whatever beliefs, external signs or marks, ceremonies or acts &c. that pass under the name of religion among the people of various climes are not at all True Dharma or Religion.

4. All thoughts and acts prompted in man by his lower desires, passions, egoistic powers, false beliefs or creeds which lead him

to the downward path of life and as opposed to higher or religious powers, make his soul-life degraded or diseased and constitute *Adharm* or irreligion.

5. As the bodily organism of all human beings possesses various physical organs of the same kind for its due preservation and protection ; in the same way, various higher soul-organs which preserve and protect the soul-life are of the same kind for all human souls. In other words, there is one and the same ideal of complete higher life for all mankind.

6. As the medical science relating to the human body is one and the same for all mankind, in the same way, the teachings of the science-grounded system of religion relating to the constitution of soul and its evolution and dissolution or its *Dharmic* or *Adharmic* life are one and the same for all mankind.

### **Complete Dharmic Jiwan or Satwick and Dev Kosh.**

7. \*Those higher powers, the evolution whereof generates and develops real higher

---

\* These teachings were afterwards modified by Bhagwan Dev Atma in the 3rd edition of the Dev Shastra, Part III.

life or *Dharmic Jiwan* in human soul and which enables it to gradually evolve various soul-organs which complete the soul-organism, are divided into two groups, one of which is called *Satwick Kosh* and the other is called *Dev Kosh*.

8. Awakening and development of the powers of *Satwick* and *Dev Koshas* leads to the awakening and development of higher thoughts and actions or higher life in soul. This in fact is called the evolution of soul. But the slavery to lower desires, passions and egoistic powers, false beliefs and superstitions awakens and develops lower life or leads to the downward course of life. This downward course of lower life of man brings about the steady decline and decay and ultimate extinction of soul-life, besides producing various kinds of harmful sufferings and miseries. This in fact is called the dissolution of soul.

9. When a soul is born in the evolutionary course of such souls who possess altruistic powers, and becomes able to evolve in its life all those highest powers which complete its organism, and with such a complete organism so far as all its soul-organs are con-

cerned, he becomes, on the one hand, free from all the downward courses of life caused by untruth and evil in relation to every part of Nature, and, on the other, possesses complete love for all the upward courses of life caused by truth and goodness and thus is capable of establishing complete harmonious union with the evolutionary course of Nature, he then acquires the most worshipful *Dev Rup*, most superior to all the souls possessing altruistic powers.

Such Dev Atma being free from all kinds of relations which produce downward courses and being connected with all the parts of Nature by upward course of life alone, is able to continue his evolutionary progress higher and higher and becomes the most superior and necessary part of the evolutionary course in Nature.

10. When a man germinates in his soul, a feeling which leads him to do any kind of disinterested or unselfish good to other beings belonging to any part of Nature, he develops in his soul a new organ which produces in him upward course of life and he begins to walk on that course to some extent. These upward-course-producing higher organs of soul are

of various kinds and are all called altruistic forces.

11. In the course of manifestation and higher evolutionary change of man-world several such souls have appeared or appear who possess the seeds of one or more altruistic powers and who have evolved or do evolve them more or less in number or quality in their hearts according to their individual circumstances. A soul is considered higher in his organism to the extent that he possesses, in a greater number or a deeper degree, these higher or altruistic powers, and is led by them to contribute to the good of one or the other part or division of Nature.

12. No soul does or can do disinterested good to any being if the altruistic force needed to prompt it for that particular sort of good is absent in it. On the contrary, if a person possesses some force antagonistic to that altruistic force, he positively does or can do undue harm in that respect in relation to some one.

[NOTE.—For instance a man who possesses the altruistic feeling of mercy naturally feels a prompting or longing to actually do some merciful act in relation to some one. But a man who is possessed of the lower passion of Hinsa (molesting others) very naturally feels a prompting or craving to molest somebody.]

13. Though a man possessed of one or more altruistic powers of soul, on being moved by them, is able to do one or the other kind of good to various existences of Nature, he cannot but go the way of untruth and wrong and do harm in several other ways owing to his being destitute of the highest psychic forces of complete love of truth and goodness and complete repulsion for all untruth and wrong, which highest psychic forces have evolved in the Dev Atma. Such a man (possessing as he does only one or more altruistic forces) does not develop the capacity of complete freedom from all downward courses of life and complete evolution of upward courses of life.

14. A soul possessed of altruistic forces develops, according to the extent of the nobility of his such powers, the capacity of living a longer span of his existence—barring exceptional untoward accidents—than all the souls below him in the ladder of evolution, and is able to live after the death of his gross body in comparatively higher regions of the next world, and to enjoy the blessings of higher life and true and higher happiness.

15. There are millions among mankind who do not possess the inner capacity for

higher evolution of their soul *i.e.* they can never develop altruistic or progressive forces of life, but on the contrary possess only the capacity of going down and down in the degrading course of life. There are some who possess the capacity of progressing into the higher life to some extent but no further. There are again still fewer who possess the capacity of continued progress on the upward course of life.

16. In the course of the manifestation and change of the human world, millions of souls are so constituted that they are not only completely destitute of all altruistic forces but are incapable of evolving any such feeling out of them. That belief of God-worshippers therefore, who allege that every human soul is born with the image of godliness or divinity and is capable of perennial progress, is a huge myth.

---

## CHAPTER XXII.

— :-0: —

### The Science-Grounded and Philosophical truths—(*continued.*)

— — 0 — —

#### About Knowledge.

[*Possible and Impossible.*]

1. A man can and does acquire any *direct knowledge* concerning any thing only through one or the other of his *senses*.
2. No man can acquire any direct knowledge about any subject, if the sense through which alone that knowledge can be obtained, is absent in him.
3. As the number and the strength of senses are different in different human beings, their knowledge also varies and is comparatively more or less according to the number and depth of their senses.
4. A man cannot acquire any knowledge whatsoever beyond the range of his senses but if he lacks them altogether, he can acquire no knowledge at all.

[*True and Untrue.*]

5. That knowledge is called self-evident, direct or true which a man acquires through one or the other of his normal senses and which is imperative for him to believe and impossible to disbelieve with his such senses.

6. All that knowledge is called *indirect knowledge* which is not self-evident and which is not directly obtained through a requisite sense or consciousness.

7. The indirect knowledge is of three kinds:—

- (1) That based on superstition or tradition.
- (2) That based on faith.
- (3) That based on inference.

8. The indirect knowledge of man can sometimes be true and sometimes false.

9. Any direct knowledge of man which is consistent with

- (1) the evidence of normal senses,
- (2) right experiment,
- (3) correct reasoning and logic, and
- (4) already acquired true knowledge,

is called true and whatever is inconsistent with these four tests is untrue.

10. Man's power of imagination can be helpful in acquiring true knowledge, but true knowledge cannot always be acquired through that power alone.

11. True knowledge is always good for man and is therefore worthy of being accepted by him.

12. Untrue knowledge is always harmful to man and should therefore be always abjured.

*[Primary and Secondary.]*

13. The true knowledge relating to life-force of man or his soul is in fact the supreme knowledge and is therefore of primary importance to him; since it is through that knowledge alone that he can protect his being from degeneration and can evolve it as far as possible according to his capacity.

14. Excepting the all-sided true knowledge regarding his own soul-life, all kinds of other knowledge is not of primary importance to man, but it is only secondary for him.

15. In order to acquire all-round true knowledge about his soul, it is imperative

man to possess the knowledge of the fundamental principles of Nature, and it is consequently desirable for him to do so.

16. The propagation of the truths of all-round true knowledge of soul among all those persons who may possess fit and reverential attitude of mind, is far more necessary and hence more desirable than the propagation of every other kind of knowledge.

[*Belief.*]

17. The mental attitude of putting trust in the words or actions of another person is termed *belief*.

18. It is both imperative and natural for every man to believe in some or other words or actions of one or other person.

19. Belief is of two kinds. (1) True and (2) False. The belief which is based upon Truth, is called true belief, while the belief which is based on Falsehood, is called false belief.

20. Greater the belief of one person in another, greater would be his faith and confidence upon that person's word or action.

21. In true knowledge and not in falsehood lies man's highest and true good. Hence

it is necessary for every well-wisher of his soul to verify his beliefs or faiths by testing them on the touchstone of true knowledge and abjure at once all such beliefs or faiths which prove to be untrue or false even though millions of persons may hold them as true.

22. In true knowledge and not in falsehood lies man's highest and true good. Hence it is necessary for every well-wisher of his soul to stand firm in his adherence to that faith or belief which is proved true by testing it on the touchstone of true knowledge and should not in any case give it up on the suggestion of or opposition from even lacs of people.

23. For the attainment of true salvation and true Dharma, it is imperatively essential for every fit soul to cherish full and complete faith in the Guru or Preceptor who proves to be the giver of true salvation and Dharmic life to him, and who is consequently his true greatest well-wisher and benefactor.

24. To the extent that any person, being desirous of true salvation and Dharmic life, gives up his reliance on his own low desires, low passions, low egoistic faculties and his

own judgments based upon these low forces, and endeavours gradually to strengthen his faith in his true Guru, believing him to be truly far more purer and higher in life than himself, to that extent he develops feeling of deepest reverence for him. This reverence enables him to grow nearer to his Guru and establish higher union with him in order to get his light and his power more and more.

### **About Worship.**

25. True worship consists of those exercises, which a man, being desirous of getting freedom from the bondage of various groups of lower forces and of evolving higher life-producing higher feelings or forces of heart, and realizing the Dev-Atma—the manifestation of complete higher life, the true worshipful being and soul-life-evolver—as his supreme ideal and goal of life, performs in order

(1) establish his heart communion with him and thus assimilate the rays of his unique light which removes soul-darkness;

(2) create repulsion or hatred in himself for one or the other lower or downward

course of life which he may realize as hateful in that unique light;

(3) adopt, after having seen by the help of that unique light the impurities produced by the life of lower courses, true measures of cleansing his heart of these taints by true repentance and *Parishodh* (*i.e.* making amends);

(4) see the beauty of one or the other highest psychic force of the complete ideal life of his unique Guru, and create in his heart attraction for that; and to steadily develop this attraction more and more and ultimately to succeed in all these endeavours.

26. That course of exercises which do not enable the worshipper to get that higher light and those higher senses which are needed to show the downward modes of life and liberate him therefrom, and to evolve higher forces of higher life in him; or which, on the contrary, make him more and more blind, hard-hearted, sinful, impure and wicked, is termed as false and harmful worship

[N.C.T.E.—As various kinds of false gods and goddesses are found in various religious systems of the world, so false worship of various kinds is also in vogue in relation to them.]

27. As long as a man does not develop in himself necessary consciousnesses about the constitution of his soul and its evolution and dissolution, he is not able to put his true faith in the real worshipful being or to perform any real course of exercises for his true worship.

28. A man can develop in himself necessary consciousnesses about the constitution of his soul and its evolution and dissolution only through the gracious help of or association with such persons who are possessed of those consciousnesses.

*[The worshipped and the worshipper ]*

29. Whenever any person does any of the acts which constitute worship, such as adoration, communion, prayer, offerings etc., in relation to any being—real or fancied—believing him to be harmful or beneficial to him, that being is termed his worshipped one or the worshipful Being for him. This worshipped one is called in ordinary parlance a god or goddess and the worshipper is called his or her devotee or *Bhakta* or *Sewak*.

30. Among various classes of people on this earth various kinds of gods and goddesses are accepted as worshipful Beings. Some of

these had or have real existence while many were or are mythical.

31. The worship of real beings which was or is prevalent in this world is of the following kinds:—

(1) Worship of one's own ancestors or ancestors of others. This is called ancestor worship, Guru worship, *Avtar* worship, Saint worship, hero worship, etc.

(2) Worship of some beneficial or harmful animals, such as cow, bullock, horse, serpent, etc.

(3) Worship of some trees, such as *Peepal* and banyan, etc.

(4) Worship of some inanimate objects, such as sky, earth, sun, moon, fire, electricity, air, water, etc.

32. Various imaginary beings which are treated as worshipful ones are of the following kinds:—

(1) Various supposed creators of this universe, such as *Brahm*, *Ishwara*, *Vishnu*, *Shiva*, *Allah*, *Khuda*, *Jehova*, God, etc.

(2) Various mythical gods and goddesses who are supposed to fulfil one's desires, such

as *Durga*, *Saraswati*, *Kali*, *Sitla*, *Ganesh*, *Bhairon*, *Aisis*, *Kanan* &c.

33. All the devotees, worshippers, or *Bhaktas* who exist in this world are of various kinds, viz.—

(1) Those who worship in order to gain some worldly end, viz. money, property, children, health, etc.

(2) Those who desire to attain after death some happy place of residence such as *Swargya*, *Baikunth*, *Golok*, *Shivlok*, heavens, paradise, etc.

(3) Those who desire to find out some means of subsistence.

(4) Those who desire to gain the bliss which is derived from the exercise of some altruistic feeling.

34. Any person who has

(1) received the true light of *Satya Dev* which reveals the true philosophy of Dharm;

(2) developed a yearning to gain true freedom from lower or baser life and to evolve true higher or altruistic life; must give up absolutely,

(1) belief in all such gods and goddesses as are purely imaginary or fictitious,

(2) all such worshipful beings who though had or have real existence but were and are absolutely destitute of the highest psychic forces which constitute the true and complete higher life.

35. It is highly necessary for any person who may possess the capacity of gaining salvation or freedom from the destructive courses of life and of evolving higher forces of higher life in himself that he should, in order to bring about this most desireable change in his soul, unite his heart with the Dev Atma, who is the manifestation of complete highest psychic forces and who has by the evolution of these powers completed his soul-organisation.

36. By uniting oneself with Dev Atma possessed of complete ideal life, a fit person can acquire that light and that power which impart right and wonderfully priceless soul-knowledge and develop noble feelings in him. This psychic light and power can produce and evolve in him necessary higher consciousnesses about destructive courses of life and thus can give him true freedom or salvation from such courses. Further more, the above light

and power can produce and develope in him evolutionary forces by the creation and development of soul-life promoting consciousnesses.

This completely organised highest soul or Dev Atma in whom all the various highest psychic forces have evolved, is the one true worshipful Being for all those, who may be desirous of true freedom or salvation from destructive courses of life and true evolution of higher life. And it is the most primary duty of every fit soul, desirous of real higher life, to truly worship only this *Satya Deva* or the true worshipful Being.

---

## CHAPTER XXIII.

—:-0:-

### The Science Grounded and Philosophical Truths—(*continued*).

—:-0:-

#### True salvation and attainment of True Religious Life.

1. So long a man does not develop various kinds of repulsion-producing-consciousnesses in relation to all those evil or destructive courses of life which he is led to adopt in consequence of the improper prompting by any kind of his inner forces or feelings, he not only cannot get freedom or salvation from their bondage or undue influence (specially when such bondage gives him happiness), but in most cases he does not feel even the least desire to get such freedom. Nay, such a man resists even the efforts of any other comparatively higher soul, who may endeavour to make him free from any of his such evil courses of life and thus brings such efforts to nought. He likes to continue to indulge in his happiness-affording though destructive conduct of life.

[NOTE.—What a horrible plight this is for millions of such souls and what an uphill task it is to liberate such souls from such a bondage, can best be imagined than described!]

2. So long a man does not possess true desire for getting true and correct knowledge about *Dharm Jiwan* (*i.e.*, higher life) and to develop that higher life in himself, he does not make any attempt to undertake any religious exercise or adopt any other means to develop any higher or noble feeling which he does not possess. Nay he feels hurt or ill at heart, at any effort which any higher soul may make for his benefit to awaken him to the necessity of performing such religious exercises. Such a soul likes to remain and does actually remain quite contented and happy in the state of his life devoid of noble feelings.

[NOTE.—One can therefore imagine how most difficult and uphill task it is even to create any real desire for developing any higher feeling in such souls, even if they may possess some capacity for evolution thereof].

3. For the attainment of true salvation from lower life and evolution in higher life, it is indispensable, according to the universal law of change, for every soul

(1) to possess the potentiality of awakening, as far as possible, various kinds

of higher consciousnesses in respect to both of them,

(2) to get suitable environments for the evolution of such consciousnesses.

4. It is impossible for those who either

(1) do not possess the capacity of evolving higher consciousnesses, or

(2) who, in the event of their possessing such a potentiality, do not get suitable environments to evolve them;

to get true freedom (or *mukti*) and true higher life (*i.e. Satya Dharm Jiwan*).

5. In the course of higher evolution of the human world, Bhagwan Dev Atma—the manifestation of complete higher life or (*Purnang Dharm Avatar*)—is the only one true complete ideal of all-sided true freedom (*Sarvang Satya mokhsha*) and higher life (*Uch Jiwan*.) He is the one true and complete teacher of knowledge relating to true salvation and higher life.

6. In order to awaken a desire in any person for true salvation and higher life, it is an indispensable condition that he should possess true realization about the separate

organism of body and soul as well as about their inseparable mutual relation with each other.

7. Of all the desires that man possesses the desire to live is naturally the mightiest one. Hence if any one were to possess true consciousness about the separate entities of his body and soul and their mutual relation with each other, he would surely develop a strong desire to get true salvation and true higher life.

8. The four kinds of powers which enable a man to adopt various means or religious exercises in order to attain true salvation and higher life are as under :—

(1) Various exercises based on contemplation or mental reflection.

[NOTE. These include reading, singing hymns, Jap and concentration.]

(2) Various exercises based on inner longing.

[NOTE. These include all good wishes offered for oneself or others.]

(3) Various exercises through word of mouth.

(4) Various exercises through actual bodily actions.

Out of these, two are inner exercises and two are outer, manifested through body.

9. Being a part of one complete Nature or Universe, it is indispensable for every person to get true salvation from all his downward or evil courses of life in relation to human, animal, vegetable and inanimate kingdoms and in order to develop higher consciousnesses about them, he must go through all necessary exercises.

10. Being a part of one complete Nature, it is indispensable for every person to adopt all those religious exercises which enable one to evolve upward-course-producing higher feelings in relation to human, animal, vegetable and inanimate kingdoms.

NOTE.—All those various religious exercises which every person has to adopt and fulfil in order to get true freedom and evolve higher life in relation to various kingdoms of the Universe (human, animal, vegetable and inanimate worlds) are called Yagya or Brat Sadhans. The Dev Shastra contains all commandments relating to these exercises and the way to fulfil them).

11. The main aim and object of all religious exercises is the attainment of true salvation and higher life, hence those of them can only be called real or true which bring success in that object; that is which help man:—

(a) *To get light* with respect to his various evil courses or conducts relating to various kingdoms of Nature ; and in order to get freedom from them in future as well as from their past impurities, to evolve in respect thereof

- (1) Complete consciousness or awakening;
- (2) Complete repulsion or hatred;
- (3) Complete repentance; and
- (4) Complete reparation or purification.

(b) To get light relating to higher life-producing-consciousnesses or higher feelings and to *develop* with respect thereof :—

- (1) Complete realization or awakening;
- (2) Complete attraction or love;
- (3) Higher happiness; and
- (4) Higher energy.

12. All fictitious and false teachings which the various so-called religious denominations have imparted, in absence of true knowledge about salvation, are highly harmful and hence worthy of being renounced. These false teachings are as under :—

## Vedic Hindu theories of Salvation.

---

### *Salvation from Tritap.*

What is meant by *Tritap*? It means three kinds of *Tap* or *Dukh* (*i. e.* pain.) The early teachers of Upanishadas after mature deliberations came to the conclusion that man being desirous of happiness does not like pain. But he is subject to three-fold miseries or pains:—

(1) *Adhyatmik* *viz.* pain resulting from various diseases like fevers &c., or from losing or not getting a thing or object deeply desired.

(2) *Adhi Bhoutik* *i.e.* pains due to injuries received from any man or animal or by getting stung by any poisonous insect &c.

(3) *Adhi Daivik* *i.e.* pains due to heat, cold, rain, etc.

Now when any person gets this “*Tatva Giyan*” (*i.e.* philosophic knowledge) that he is not the body, by feeling identified with which, he gets these pains, but that he is the soul which is quite distinct from body, and that in ignorance of the fact, he is believing himself to be the body; and being identified with it, he

is feeling all the pains to which it is a prey ; he would, in proportion as he realizes this fact, get freedom from the above three kinds of pain.

These were the teachings imparted by the writers of *Upnishadas* in the beginning. Thereafter they imparted the following teachings :—

*Salvation from Delusion or Maya.*

This world in which a person sometimes enjoys happiness and sometimes suffers pain is in itself a big illusion. “एक मेवा द्वितीयम् ब्रह्म” “*Ek Mewa Dwatiyum Brahm*” is the only one true reality. He (the Brahm) is conscious, pure, spotless and motionless being. Human being is its image or part. Being entangled in *Maya* or delusion, he feels himself as bound with body and suffers pains and enjoys pleasures. When this veil of ignorance is removed by the practice of *Yoga Sadhans*, he realizes himself as Brahm and feels that his own soul is Brahm according to the sayings : “अहं ब्रह्मास्मि” or “अयामास्मा ब्रह्म”. He attains to perfect felicity when he realizes his self and gets freedom from *Maya*.

*Salvation from the cycle of rebirths.*

Human soul takes repeated births in this world in order to reap the harvest of his good

or bad deeds, and reincarnates in the human, animal or plant forms. Good deeds get man a reward in next births in the form of wealth, property, jewels, riding animals or vehicles, delicious dishes, health, beautiful damsels as wives, children etc. Bad deeds not only deprive man of these blessings but subject him to several pains and sufferings besides condemning him to be reborn in the form of an ox, horse, ass, mosquito, snake, scorpion, mango tree, grape ivy, *datura* plant, etc. Hence it is indispensable for man to get free from the bondage of both good and bad deeds (as deeds lead to rebirths). When a man by means of *Yogya Sadhans* realizes the above philosophy and gets salvation from *Maya* all his good and bad deeds vanish and the individual soul merges into Brahm. In such a case, he gets free from the cycle of rebirths.

This kind of salvation is remembered as *Moksha Nishreya, Upvarg, Nirvana*, etc.

### **Puranic theories of Salvation from the Cycle of Rebirths**

#### *1—By means of dip in water.*

By taking dip in the water of some particular river, lake, pond, tank, spring, staired

well, etc.. man not only washes clean the dirt of his body but gets pure in soul (*i. e.* all the impurities of his sins are washed clean). Thus he obtains freedom from the cycle of rebirths. He dwells after death in the regions of manifold happiness called paradise.

*2—By means of Darshan.*

A man gets freedom from the necessary consequences of his sins and the entanglements of rebirths by having the ocular sight or *Darshan* of some special idol &c. in some temple or some other specific place.

*3—By means of keeping some particular symbol.*

The above kind of salvation is attained by keeping certain symbols on one's person *i. e.* keeping long hair on the head, wearing some sort of nicker (*kachh*), putting on an iron ring round one's arm, keeping a sword, applying *Tilak* on the forehead, rubbing ashes on the body, wearing *kanthi* or beads round the neck, branding the body with a red hot stamp, hearing some *mantra*, boring big holes through the ears, and wearing big rings in them. etc.

*4—By means of death.*

This kind of salvation is said to be obtained by dying at some special place like *Kashi* etc.

*5—By means of uttering some word.*

The salvation from rebirths is believed to be obtained by uttering some *mantra* or the special name of some deity.

**Tantric Hindu theories of Salvation.***1—By means of sacrifice.*

The salvation from the entanglement of rebirths is considered to be obtained by killing some specified kind of animals and offering them as sacrifices before some special god or goddess.

*2—By means of eating, drinking and adultery.*

This kind of salvation is said to be got by eating flesh and fish, drinking spirituous liquors and sexual indulgence etc., in certain prescribed ways. (These are called *Vam-margies*).

**Buddhistic Salvation.**

The whole life of man is full of miseries or pains. He suffers various kinds of pains, *viz*:-

1. Pains due to birth, old age, disease, death, separation from loved persons and objects, association with hated objects, unfulfilment of some cherished hope or wish.

2. All these pains owe their origin to the clinging desire of man to live and to remain happy, in order to gratify which he has to get into the entanglements of rebirths.

3. The pains can be removed and freedom from the cycle of rebirths can be acquired.

4. There are eight means of getting freedom from pain and of attaining Nirvana. These are called the अष्ट मार्ग or the eight-fold path:—

(1) Right faith, (2) Right thought, (3) Right speech, (4) Right behaviour or dealings, (5) Right means of livelihood, (6) Right effort, (7) Right rememberance, (8) Right contemplation.

(NOTE—All these 8 factors would at the most lead to better life and enjoyment of higher peace of mind, if the teachings given with regard to them be true and correct and if they were practically followed. But as the theory of transmigration of soul is baseless and false, so is the doctrine of salvation from the cycle of rebirths by means of above factors, fictitious. Again, even this kind of salvation is denied to women. Even males would not attain to this state if they do not abstain from married life or completely renounce their wives).

Buddhism does not teach anything relating to faith in God or any salvation being obtained through His worship or grace etc. All such forms of faith are repudiated by Buddhism as baseless and false.

### **Christian Salvation.**

Christian religion teaches that Jesus Christ was the only son or complete incarnation of the so-called God, who suffered the pains and agonies of crucifixion for the sake of saving sinners from the sufferings of the eternal hell-fire and thus invoking on his own head the inevitable harvest of pain of their sins. Those therefore who would have faith in him as saviour would get a free pardon from the so-called God for all their evil deeds and thus not only get no punishment for their sins but would straightway march to paradise.

### **Muslim Salvation.**

God sends his prophets or messengers for the good of his people from time to time, so that according to the injunctions revealed by him they should worship him (*i.e.* so-called God) alone and should not join other gods or goddesses with him. Prophet Mohamed

was his last Prophet. Those who would have faith in Mohamed as their last Prophet and his God as their only worshipful being, would get on the day of judgment full and free pardon for their sins and would thus reap no unpleasant result of their evil deeds. And when on being weighed in the balance if their virtues would be outweighed by the load of their sins, the Prophet who would be present there for the safety of his followers, would touch the side of virtues and make it heavier by the weight of his own virtues and thereby save them not only from the just punishment of their evil deeds but would get them eternal paradise. All the rest would be hurled into a hell of flaming fire which eternally burns and they would suffer eternal pains there.

### **Brahmo Salvation.**

Brahmos also like Christians and Musalmans believe in one God. This God would at once pardon all those sinners and mete out no punishment to them only if they believe Him to be all merciful and approach him in a repentent mood for forgiveness. This God has ordained that every sinner must repent for his sins and in a repentent mood crave-

mercy at His door and thus getting pardon, obey His will. According to Brahmo teachings, every man would inevitably, at one time or another, accept their God as his deity and would worship Him and thereby not only get salvation from the effects of his sins but would attain eternal progress.

### **Arya Samaj Salvation.**

According to the teachings of Pt. Dayanand, Founder of the Arya Samaj, the soul of man after physical death roams in the atmosphere without any bodily form. Then God introduces this soul through some hole or through food into the form of any plant, animal or man according to his deeds. When thus introduced the soul is reborn in a new bodily form and enjoys pleasures or suffers pains in accordance with his past *karmas* or deeds. If he had committed by means of his body the crime of theft or adultery, he is reborn as a plant or blade of grass etc. If he had been guilty of a crime by means of speech, he is reborn as a sweeper &c. (But it is not said what form the soul would be born into, if he committed both kinds of the above sins—Author) By doing righteous deeds, he is reborn

in the house of a prince or wealthy man and thus gets delicious dishes, costly apparels, attendants, riding animals or vehicles etc. All these pleasures and pains which man thus gets on this earth are called *Samanya* (i. e. ordinary) paradise and hell respectively. So long as he does not attain salvation from these deeds, he would pass into the cycle of rebirths to enjoy paradise or suffer the penalties of hell in this manner. But when he gets salvation from all deeds, he goes into the lap of God as a formless or bodyless soul and enjoys *Vishesh* (special) paradise. He then can roam about at will in all the regions of the universe. (Defying all laws of gravitation—Author). He enjoys his stay in this special paradise for 3110,40000,000,000 years. Thereafter he is driven out of this special paradise and is again reborn on this earth. (It is not said why he is thrown into the cycle of rebirths and due to what deeds of his—Author). Once caught up in the entanglements of rebirths, he migrates from one body into another. The Arya Samaj holds no eternal salvation for any soul.

---

## CHAPTER XXIV.

—:-0:-

### Philosophical right conclusion relating to life after death.

1. *Parlok* (next world) is the name of that finer earth of that finer solar system which under the law of gravitation, has been formed out of those finer particles which the gross solar system had been giving out of itself under the operation of the ceaseless law of change after it assumed its organised form.

2. The finer earth is divided into several higher or lower regions. These regions are *Lokas*. These regions are not all alike. The second is finer than the first, the third is finer than the second, the fourth is finer than the third, the fifth is finer than the fourth, the sixth is finer than the fifth, the seventh is finer than the sixth, the eighth is finer than the seventh, the ninth is finer than the eighth, the tenth is still more finer than the ninth, so on and so forth. There are about three sub-regions which are more gross than the first or the lowest region of the *Parlok*. These are called

*Pradesha.* There the beings of very low nature reside.

3. If the soul of any man is able, at the time of his death, to get sufficient stock of fine particles from his own body and possesses to the required strength the constructive power for building a fine body for itself, it forms in a short while a new fine body resembling its original gross body and thus continues its existence. After building a new subtle body of its own type and shape, the soul goes to *Parlok* and resides in some of the higher or lower regions thereof, according to its higher or lower state. But if it is unfit to go to any region of the next world, it lives bound to this earth and resides in or around thereof. These *earth-bound* souls are called *Adham* or lowest souls and the place or colony of their residence on this earth is called *Adhamloka* or the lowest possible region.

4. A soul, which is comparatively higher in its life and character, is able, according to its powers, to form comparatively higher and finer particles in its gross body, and at the time of death, it gets for the construction of its new and fine body those higher and finer parti-

cles and thus is able to build a higher and finer body. According to the degree of its higher state, it is able to go and dwell in higher and finer regions.

5. According as a soul is lower or degraded in its character and life, it produces more gross and lower kind of particles in its gross body and if it possesses the capacity of building a subtle body at the time of death, it builds a lower type of new bodily form. With such a lower or less refined body, it either clings to this earth or if at all it is able to go to *Parlok*, it dwells in lower regions according to its lower state.

6. By growing higher to the extent of its capacity, a soul not only acquires the ability to live longer, but to reach higher and still higher regions of the *Parlok* and dwell there.

7. But the soul which possesses no capacity for its further evolution, begins to gradually degrade itself in any region in which it may be living and by continued degradation it totally dies either in the same region in which it is inhabiting or in some other region.

8. To the extent that any lower or degraded soul uses any of its bodily organs (*viz.*, hands, feet, face, eyes, ears, sexual organs, etc.) in order to do harm to any kingdom of Nature, it loses, to that extent, the capacity of forming fine particles from that organ. Hence at the time of the death of its gross body, if that soul does not get at all the fine particles of that organ, it is not able to form that organ, and if it gets them inadequately it forms that organ incompletely.

9. The subtle body which many souls leading sinful or degraded life, build, after the death of their gross body, is either devoid altogether of one or more bodily organs or has several incomplete or useless ones. The absence or ill-formed nature of their several organs naturally proves a source of extreme misery to them which they suffer in addition to the pains which their sinful or degraded life visits on their head.

10. The earth-bound souls subsist upon the fine particles of food which emanate either from the food cooked in the houses of their own relations or of others or from the edibles sold on shops or out of the fruits of trees

where they go for that object. They quench their thirst with the fine particles of water. The meat-eaters go to the slaughter houses or the shops of the meat sellers and assimilate the particles of blood and flesh, and besides this they kill and eat the finer bodies of such of the animals who, after their death, build a finer body but are not able to reach the *Parlok* and are obliged to remain on this earth. Several times these souls kill and eat such of the small children who after death of their gross body are able to build a fine body and who are not able to protect themselves in absence of the help of their earth-bound departed relations or their protectors from the higher regions

11. Millions of those beings of the animal kingdom upon this earth who are completely carnivorous or otherwise harmful for others, lose their existence altogether with their physical death. Leaving these, there are several animals who reach *Parlok* after physical death. Out of these departed animals, such of them as prove more serviceable and useful in various cosmic relations reach, according to the extent of their useful life, higher and still higher regions of *Parlok*. Millions of sinful and

degraded human beings, including thousands of believers in one God, cannot on their death go beyond this earth or at the most cannot reach beyond the first or second region of *Parlok*; while cow, bullock, etc., who are useful animals, after building a finer body on their death, reach comparatively higher regions.

This same law rules the beings of the vegetable world. But the big or small trees or plants of the vegetable world do not, after their death, build their finer body near the place on which they originally stood on this earth. If they possess capacity of reaching *Parlok*, they reach there with their fine particles and taking root in that ground build their own finer body similar to that of their previous one.

12. Subtle-bodied men, animals and plants who inhabit the various regions of *Parlok*, continue to live, in those regions, their respective daily lives very similarly as they lived on this earth with their gross bodies. The only difference there is this, that like the villages and cities of this earth, men and animals &c., of all grades and stages of higher or lower life, do not live mixed together on the

same plane but each plane or region is inhabited only by men and animals &c. of nearly the similar state of life who are able to reach there.

13. The higher any region of the *Parlok* is, the more it is suited for the residence of higher grade of men, animals, plants and trees and better is the kind of atmosphere and water etc. there; and thus the more mutual harmony and happiness of higher kind prevail there, *i.e.* their mutual relations are more and more sweet, peaceful, happy and life-promoting. As opposed to this, the lower any region is, the comparatively lower grade men, animals and plants inhabit it, hence their mutual relations are naturally comparatively less sweet, less harmonious and less felicitous. The lowest region dwellers have comparatively worse state and relations. The earth-bound souls live the most deplorable existence possible.

14. Hundreds of departed souls come and help their relations on this earth by suggestions or best wishes when they find them in difficulty or involved in some calamity. When any one of their relations is dying, these departed souls reach his death bed and not only help him in building his refined body but even take him to higher regions if he possesses

fitness to go there, and there too they do one or the other kind of helpful service to him.

15. So long as a soul does not possess any altruistic force by means of which he is able to do unselfish service to any department of Nature, he does not go beyond the second region of *Parlok*. Though by evolution of some of the altruistic forces, a soul develops higher and better life and acquires fitness to rise to several higher regions, but no soul can attain to everlasting progressive evolution of higher life in him and establish complete harmony with evolutionary nature, so long as he does not possess complete or all-sided higher life.

16. Those souls also who possess no altruistic forces of heart but are dominated only by happiness-affording forces, do benefit themselves and do progress in life to some extent, even when led by feelings of gaining fame or name in this world or by the idea of reaping reward in life hereafter or by both, because they contribute something to the service of others or work for their own intellectual progress and physical well-being. These souls live longer and reap more innocent happiness than all those persons who, unlike them, do not contribute to others betterment even by these means.

## CHAPTER XXV.

---

### Various publications of Bhagwan Dev Atma relating to the exposition of truths pertaining to philosophy of man.

---

In the last chapter we published free and *not* literal translation of the philosophical and right conclusions regarding various problems connected with religion and soul arrived at by Bhagwan Dev Atma till their publication in 1909 in Part I of his Autobiography. The most glorious and yet imperious love of truth did not let Bhagwan rest content with the fields of discovery hitherto conquered and explored. He continued to capture more and more the priceless secrets from the womb of mother Nature and published them from time to time for our illumination. The first authoritative text or scripture which Bhagwan published was the *Dev Shashtra*. Its first edition was placed in our hands in 1967B. The second edition which was thoroughly revised as regards its first 3 parts was published in 1972B.

In these editions of the Dev Shastra, Bhagwan Dev Atma devoted hundreds of pages to laying down the most valuable directions known as *adeshas* in our different relations *viz*—(1) Parents and children, (2) Brothers and sisters, (3) Dev Samaj, (4) Wife and husband, (5) Vegetable world, (6) Master and servant, (7) *Dev Shastra*, (This was subsequently substituted by the relation of one's lineage), (8) One's country, (9) Fellow-sewaks, (10) One's own existence, (11) Animal world, (12) Departed relatives, (13) One's race or nation, (14) Mineral world, (15) Human world, (16) Bhagwan Dev Atma.

The commandments laid down for us in all these relations are a priceless contribution to the human world. They indicate the right way not only to develop noble feelings in all these relations but to bring about highest form of harmony in them. Leaving such catastrophes over which we have no control, the most overwhelming load of human misery is the direct product of misadjusted relations due to soul-ignorance and sway of low-loves and low-hates. Human units instead of co-operating by means of noble feelings and thus producing

a music of harmonious life, have developed on account of their soul-darkness such psychic forces as lead them to rush at each other's throats. The sheep can live among themselves undisturbed but not men. The goats and cows can enjoy comparatively far greater harmony than human beings. And all this horrible misadjustment has assumed such proportions in mankind as baffle even the greatest thinkers. The soul-darkness and unbridled sway of low-loves and low-hates have made man insane. If the causes and horrible consequences of this insanity could be realized by mankind, it might at least come to the right path towards the millennium. The *Dev Shastra* has shed this light by all the commandments given in all the above relations. They may be at some time translated and published in this journal and then in a separate volume. Till then we have simply to give the faintest possible idea to our readers of the extent of these commandments by the fact that in one relation only (*i.e.*, our relation to mankind) Bhagwan Dev Atma has given 72 positive commandments and 92 negative commandments.

Besides this the new problems upon which Bhagwan shed light were relating to

(1) Making due and adequate amends for our transgressions, (2) True philosophy of prayer, (3) True philosophy of best wishes, and (4) *Maha Vakya*.

One full part of the *Dev Shashtra* was devoted to the education and amplification of truths relating to life after death. Since some of these truths are altogether new for mankind and they are based upon facts, it will not be out of place to give a short resume of them:—

“The soul dies along with the death of its body if it possesses no capacity to build a body, or if it is not able together adequate quantity of fine cells out of the gross body or if it meets with certain accidents such as:—if it is at once burnt completely in a huge fire along with living body; if it is buried under heavy heaps of debris of falling buildings, mud etc. to such an extent that there is no room whatsoever left for the body even to breathe; if it meets instantaneous death by being suddenly drowned in very deep waters or if it is at once blown to small pieces by the shells of siege guns and scattered to long distances.”

“But if none of these conditions prevail and man is dying a natural death and his

Now suppose, a man has cheated any person of his money. The first stage consists in awakening to the sinful nature of his act. He must see its ugliness and horror. The second stage consists in candid confession of his evil act to the person he has defrauded. The third stage consists in feeling repulsion for the evil to such an extent as to find no peace till he has disgorged the amount with interest. The last stage consists of feeling that pain which he has inflicted on the object of his evil act. When this is complete, he is said to have made *Anuchit Hani Parishodh*. In case the person whom one has cheated is dead, the money must be paid to his legitimate heirs. In case he cannot be traced, nor can his heirs be traced, the amount should be paid in the cause of some charitable work.

If any person has committed an evil act in relation to animals, he must gain purification by awakening in his heart pain for that evil act. He must offer best wishes for the welfare of the animal or animals he has harmed. He must serve the species to which that victimised animal belonged. He should try to liberate other human beings from the like sins.

In several cases no money compensation can adequately make amends for the injury caused to another. A man in the pride of his official position gives barbarous corporal punishment to an innocent man which leaves in the heart of the sufferer not only a feeling of resentment and hatred but an agony. In such a case one should awaken to the ugliness and horror of the act. He should then feel truly ashamed and pained. He should by word of mouth or in writing convey to the sufferer his true repentance. As far as possible he should try to remove from the heart of the sufferer the feeling of repulsion caused in his relation. This hatred should be removed if one wants full reparation. The hatred in the heart of sufferer sends vibrations which harm the soul of the offender. Hence it is of supreme importance that the offended one should be pacified and true harmony must be restored. Several times service done to the injured one brings about harmony.

All these exercises are imperative on all persons who wish good to their souls. Man is a part of the great cosmic machinery. As a part he can flourish only when he contributes to the well-being of the whole. If instead of

that he proves harmful, he must wither and die. Hence it is an imperative duty on us all to get our hearts purified from the impurities of all the evils committed by us.

### **The Doctrine of Prayer.**

When a man is urged by a yearning of heart for something which he cannot accomplish himself but expresses it before any other person whom he believes or knows as qualified to satisfy it, his such expression is called prayer. As the wants or yearnings of human heart are many and various, the prayers which he offers are also many and various. He offers prayers to get rid of misery which he feels, to get satisfaction of any happiness-affording feeling, to get victory in any quarrel, to get knowledge, to accomplish any work etc., etc.

Every human being invariably prays when he finds himself unequal to the task, he has to perform and possesses deep and sincere craving to accomplish it. But because a man prays it does not mean that he always succeeds. Favourable conditions ought to exist before even true prayer can be successful. The conditions essential for the satisfaction of any real prayer are.—(1) the person to whom prayer is made ought to be a real being;

(2) he should be possessed of the power to grant that prayer; (3) he should be disposed to grant it; and (4) the expressions or vibrations of the prayer should reach him. Absence of any of these conditions must result in non-fulfilment of the prayer. Millions of persons do not consider these essential conditions as imperative. They are in the dark. Hence either they pray to beings who are mythical or their prayers do not represent their real inward yearnings or cravings. Hence their prayers are false. Millions upon millions of persons offer such false prayers. If a millionaire prays to his mythical being, "Oh Lord ! give me my daily bread," is it not absurd? He is not at all in need of daily bread.

Now the prayers for spiritual welfare should, in the first place, take the form of true yearning to get deliverance from any of the low-loves and low-hates or evolution of one or the other noble or altruistic power. If one is anxious to have a realisation of the horrors of his evil tendencies or of the enrapturing beauty of altruistic forces, he has to pray for unique soul-light. Once he gets that light and yearns to get freedom from his evil tendencies and to develop

any altruistic force, he will pray for unique soul-power. This real prayer for light and power cannot come out from a person who welters in soul-darkness and enjoys his evil life. He will resent fearfully all efforts to convey that light to him. The fountain source of such soul-light and power is none else than Bhagwan Dev Atma.

The seeker for this unique light and unique power should concentrate his attention on the superbly unique soul of Bhagwan Dev Atma the fountain head of such light and power, and repeatedly express his yearnings for them. When the currents of his intense yearnings reach Bhagwan, a divine union would take place of his soul with Bhagwan. This union would help the devotee to get the currents of unique light and power of Dev Atma. These unique influences would work on the devotee's soul and produce corresponding change. The unique *Dev Joti* would illumine his soul. The unique *Dev Tej* would infuse new life and vigour in his soul.

Now the question arises how the currents of the thoughts and feelings of one person reach the hearts of other persons? The true reply to this query is that as the impact of

wind causes waves in water which extend far and wide, as the sound vibrations in the air travel long distances and reach others, as the rays of light are conveyed by ether to millions of miles; in the same way, feelings that throb in the heart of any person send their currents by means of the finer ether to the heart of him with whom that sender has established his heart's union or communion. It is according to this law that fit souls imbibe, according to the cravings of their heart, Dev Atma's unique light and power even though they may be living at a great distance from him.

### **The Principle of Mangal Kamna.**

The word *Mangal Kamna* consists of two words, *Mangal* and *Kamna*. By *Mangal* we mean what is good, benevolent or virtuous. By *Kamna*, we mean wishes. So *Mangal Kamna* means wishes for one's own good or good of others. When any person feels a prompting in his heart to remove his own or any one else's pain, misery, disease or any sort of trouble or get free from any physical or mental defect or any degrading course of life or to awaken in himself or another any higher feeling or achieve any higher object; and when moved by that prompting he is able

to concentrate his mind and repeatedly wish for the said deliverance or higher evolution, as the case may be, he can be deemed as one who is able to perform *Mangal Kamna Sadhan* for his own or any one else's good.

But if any person is utterly devoid of any feeling which may create any prompting for getting deliverance or higher evolution, it is impossible for him to perform the *Mangal Kamna Sadhan*. When A fails to realize the sore needs of B, C or D, when his heart does not ache for others' pains or miseries, when it ceases to throb with a desire to better other persons' condition, or when A is utterly destitute of that feeling which produces a yearning to wish well to others, he cannot at all do any act of *Mangal Kamna*. It is possible A may make an outward utterance just to please others by means of word of mouth or writing, but that would mean that A is a hypocrite. Sincere *Mangal Kamna* (offering of best wishes) not only does no harm but proves most beneficial to self and others. *Mangal Kamna* being the result of the exercise of one or the other higher power of soul cannot but do good to the doer and the receiver;

for, the application of a higher force must produce a good effect.

*Mangal Kamna* surely and silently influences the existences around and brings about changes for the better. Now the question arises how far do the influences of *Mangal Kamna* reach? The waves of *Mangal Kamna* reach short and long distances.

In *Mangal Kamna* what one uses is one's own power. In prayer, we beg at the door of others. In *Mangal Kamna* one helps himself and others but in prayer one begs for such help for himself or others from another.

One can offer *Mangal Kamna* for getting freedom from (1) various kinds of ills of life or maladies, (2) various kinds of miseries, (3) various forms of unnatural death, (4) premature death, (5) physical infirmity, (6) any degrading course of life ; or he can offer *Mangal Kamna* for (7) the evolution of mental powers, (8) awakening of higher feelings, (9) accomplishment of any higher object, and (10) removal of any bar in the way of any higher object.

In the same way, one can offer *Mangal Kamna* for others also in respect of all the

above things. He can offer *Mangal Kamna* for the promotion of any higher institution, for the well-being of one's benefactors, dependents, animals, plants, earth, water, air, heat and other inanimate objects. He can offer *Mangal Kamna* for the good of the departed souls.

But along with the above facts, we must remember that every *Mangal Kamna* does not produce equal result in all cases. Just as in the case of medicine we do not succeed in all cases, but in large majority of cases effective curatives do produce good; in the same way this force or feeling of *Mangal Kamna* produces good of different kinds in different relations to a greater or smaller extent and above all it elevates one who offers it. When a higher soul blesses another, in fact he offers *Mangal Kamna* for him.

Now the depth and intensity of *Mangal Kamna* offered for others varies according to the union of hearts. If A possesses love for B more than he possesses for C, his *Mangal Kamna* for B would decidedly be intenser than his *Mangal Kamna* for C. The deeper the *Mangal Kamna*, the greater would be its effect. Suppose A has harmed you and B has

endeared himself to you by doing you some service, and you are anxious to offer *Mangal Kamna* for both, naturally your *kamna* would be deeper and fuller in the case of latter than in the case of the former.

One can offer *Mangal Kamna* even for one who may have injured him if his feeling to do him good is greater than his feeling of repulsion for him. According to this, one can offer *Mangal Kamna* even for his enemies.

As *Mangal Kamna* is desirable in all cases, the *Amangal Kamna* (or evil wishes) is never permissible. One can wish an end to the bad career of a bad man or wish for such conditions to accrue as might block the course of his atrocities, it is not in any case justifiable to wish his death. The *kamna* or wish is called evil only when prompted by one's own improper gain, happiness, jealousy, revenge, superstition, etc., one wishes evil to others. He who harbours such evil wishes does immeasureable harm to his own soul, while *Mangal Kamna* produces good in all cases.

---

## CHAPTER XXVI.

— 0 —

### Two novel publications of Bhagwan.

— :0: —

It was in the year 1912 that Bhagwan Dev Atma published a booklet of 122 pages called *Vigyan Mulak Tatwa Shiksha*. How it was appreciated by the Dev Samaj public is apparent from its review which was published in the *Science-Grounded Religion* for October, 1912, which we bodily quote here:—

#### “A Unique Book.”

“*Vigyan Mulak Tatwa Shiksha*” is a recent publication of Shri Dev Guru Bhagwan in which he has clearly explained his true, unique, and most valuable teachings regarding (1) Universe, (2) Man, (3) Knowledge and faith, (4) Love. The study of this book presents a quite new, true and highest object of life to an unbiased and right-minded man. It gives a very lucid and eloquent description of the valuable truths discovered by Shri Dev Guru Bhagwan about these very important

subjects as compared with the highest thoughts to which human mind in this age has given expression in this connection. It shows how these truths strike at the root of each and every false belief of the fiction-grounded religions and expose their falsehoods. It shows how the beliefs of "one without a second Brahma" or of creator or maker of this universe or Materialism or idealism are totally false; how the immutable law of change is producing two opposite conditions of things under favourable or unfavourable environment; how the various prevalent beliefs about man's soul are false and what are the true knowledge and teachings about it in their stead, and how and to what extent are its protection from dissolution and its evolution possible; what is the foundation of true faith and what is its glory; what is the nature of love which is so much talked of in this world; how many kinds of love there are and what fruits they are producing in the life of man; which kind of and whose love saves the soul and by what means is it distinguished from other loves etc."

The above book was a precursor of the 2nd edition of the *Dev Shashtra* which was

issued in 1915 as mentioned in the last chapter.

We have upto now dealt with only such truths and such philosophic conclusions as Bhagwan Dev Atma published for the greatest good of mankind upto the year 1915. Thereafter, the Dev Samaj literature was substantially enriched by several other publications from the pen of Bhagwan Dev Atma. However it was in the year 1921 that a special book of 171 packed pages in Hindi was added to our literature which contained four great principles relating to the soul of man. As truths taught therein are of supreme importance to every man and as they manifest a great advance in the philosophical outlook, we give here only a list of contents thereof with the sole object of making our short biography of Bhagwan's life and teachings as historically accurate as we can and to interest our readers in studying the same in original:—

1. *Introduction*.—Gives in brief a conception of Nature and the immutable laws working in it, upon which alone the knowledge of true Dharma must have its basis.

2. *First Chapter*.—In the entire being of man consisting of an organized body and

an organized life-power or soul, it is the latter which is the more essential and fundamental part of man's existence.

3. *Second Chapter.*—The indissoluble connection of man's soul with his organized living body ; various spheres of finer earth where man's soul resides with its subtle body after the death of its gross body here ; the different stages or states of the subtle-bodied souls which are a continuation of their condition of life on this earth ; the form and nature of the subtle-bodied soul, &c.

4. *Third Chapter.*—The degrading and destructive courses of man's life and their real causes—the low-loves and low-hates. Falsehood and its practice—in which are detailed at least the twenty kinds of falsehoods which are rampant in this world *i.e.* ;—(1) For the sake of monetary gains. (2) For the sake of hiding a wrong. (3) For satisfying jealousy and vindictiveness. (4) In making false promises or pledges. (5) In giving false fears and false temptations to others. (6) For the sake of defending one's false beliefs or superstitions. (7) In giving false evidence to satisfy any low-love or low-hate. (8) In cutting false jokes or assuming false guises.

(9) In improperly defending one's own self or any of his relations. (10) Due to one's anxiety to explain away his failure in duty or right promise. (11) Out of one's undue regard for another. (12) For flattery of others. (13) For displaying false humility before others. (14) In telling false news to another. (15) In order to form a combination or society or its promotion. (16) For propagation of false miracles in order to establish false glory. (17) In distorting or misinterpreting the meanings of some text or writing. (18) In describing some book as a revealed one. (19) In falsely declaring persons of another caste, creed, society, community or nation etc. as low or degraded. (20) In falsely believing as one's own possession all that belongs to Nature.

Consciousness and unconsciousness about soul life and symptoms thereof. The most horrible results of soul-degradation *i.e.*, (1) Intemperance of various kinds leading to bodily diseases and their consequent bodily pains, mental tortures and losses of money and premature or unnatural death. (2) Slavery of various kinds, leading to different sorts of undesirable sufferings and pains and other harmful consequences.

- (3) Perversion of inner vision or mind and its most harmful and disastrous consequences.
- (4) Gradual loss of various soul-powers and ultimately of body-constructing power and consequent total extinction.

5. *Fourth chapter*.—The way of getting real freedom or true salvation from the degrading tendencies and slavery to low-loves and low-hates of soul; and various kinds of false teachings of different religious creeds about the imaginary salvation of soul. The true evolution of soul, its foremost necessity and the true way for its attainment.

This book in fact was a precursor of the third edition of the Dev Shastra part III of which we are giving a very short resume in the next chapters.

---

## CHAPTER XXVII.

—:-0:-

**The latest teachings of Bhagwan Dev Atma  
about man and his soul as given in his last  
monumental work The Dev Shastra,  
Part III.**

—:-0:-

As was essential Bhagwan's unique soul, being possessed of his ever growing unique psychic light, continued to see and realize new truths as he went deeper and deeper into the problems of soul-life. In the last two chapters, we have made a very brief mention of some of the publications which he wrote from time to time in the long period of about 18 years after publishing his philosophical conclusions about the one, true Science-grounded Religion at the end of Part I of his Autobiography. Now in order to give our readers some idea of the latest teachings of Bhagwan Dev Atma, at least about man and his soul, propounded by him in the last monumental work of his life—the third part of the *Dev Shastra* (3rd edition) which he completed only a few months before his departure from this earth—we give here a very brief summary thereof:—

**The most deplorable unconsciousness of  
man about his soul.**

It is true that, in the course of evolution, several such remarkable psychic forces have appeared in the soul of man as are practically absent in the animal world. It is by means of these special powers which he had had favourable conditions to grow and develop in the past thousands of years, that he was able to perceive and get knowledge of those truths and principles relating to various objects and departments of Nature which are utterly a sealed book to the entire animal world. In absence of such special psychic powers, it neither was, nor is, possible for the entire animal world to perceive these truths and thereby grow conscious of them.

But it is extremely deplorable that millions among men are void even of a desire to get knowledge of those most precious and necessary truths or principles which relate to their very existence. Their desire to get knowledge relating to their being is infinitesimally small in comparison to their desire to get knowledge of the external world.

It is but a truism that the one knowledge which is most essential for man and which he should acquire in preference to all other knowledge, is the knowledge of his own being. In the entire being of man, soul is the most essential part. Hence there is still greater need for man to acquire, above all kinds of knowledge, true knowledge about his soul.

But how deplorable it is that, not to say about knowledge of soul, millions of human beings inhabiting this earth, betray such a very primitive and low stage of psychic growth, that they manifest not the least desire to get the knowledge of those nature-based truths which relate even to the organism of their body, its diseases, the general causes of these diseases, their evil effects etc., and the laws of building and growing their bodily beauty and strength. Because of this ignorance and slavery to various low-loves, they do not enjoy those blessings of sound health and robust constitution which even many of the animals enjoy on account of their living in natural conditions.

Again millions upon millions of human beings are so absolutely engrossed in the

gratification of those various low-loves which afford happiness to their body and ego, and they are so completely taken up by thoughts and deeds pertaining to them, that in their present state of unconsciousness they are disabled from paying any attention to their soul. Thus they are and continue to remain completely unconscious, insensitive and ignorant about their soul.

Those persons again who, in the name of religion, entertain one or the other belief regarding soul and perform one or the other so-called religious exercise, and teach and preach their doctrines, are in the same boat with others. Their fundamental doctrines are opposed to the truths and facts of Nature. Hence they grope in utter darkness about the nature of soul and the laws of its growth or decay or evolution and dissolution. Thus all over the world there prevails utter unconsciousness, insensitiveness, ignorance and blindness about soul.

What is meant by utter unconsciousness of soul? A man is said to be unconscious about his soul or self-knowledge when in the first place, he possesses no desire at all for

getting true knowledge about his soul, and in the second place, he is utterly ignorant of his incapacity to perceive truths relating to his soul-organism, its diseases, its decay, its death, its evolution etc. Such incapacity is due to the soul-darkness created by his happiness-based various low-loves. To be void of these and similar senses or consciousnesses means soul unconsciousness.

**Love of low happiness is the main cause  
of man's soul-blindness.**

The main or the most fundamental cause of the soul-unconsciousness or blindness that is found in man is his consciousness about various forms and kinds of low happiness and his love for them. This love of low happiness is most harmful to his being. It is inevitable for a lover of low happiness to desert on many an occasion the cause of goodness, to grow hostile to goodness and even to smother it or crush it, and espouse and countenance evil or anything antagonistic to goodness. It is also inevitable for a lover of low happiness not only to harm his soul-life but even his bodily existence. Loves of tasteful things, sexual passions, intoxicants, bodily comforts, idleness etc. lead man to transgress the

laws of health, commit intemperance and produces thereby those physical maladies and the loss of bodily strength and vitality which we rarely find among animal world.

A lover of low happiness even possesses a dominant desire to live and not to die, and he is naturally anxious therefore to prolong his existence. But it is deplorable that warped by low love of happiness, he feels not the least pain at his utter blindness with respect even to the laws which promote life and the laws which bring about death, not only of his soul, but even of his body. It is often witnessed that a man enslaved to any low love of happiness, continues its gratification even in the face of fact that such a gratification is harming his body, vitiating his vitality and even menacing his bodily life itself. How very extremely deplorable is this state of man and how more pitiable it is than the state of an animal !!

**The need of the unique manifestation of Dev Atma in order to remove this soul-unconsciousness and bring about higher changes in the souls of men.**

Low love of happiness, of whatever kind or nature it may be, inevitably leads those,

who are slaves to it, to tread the path of falsehoods, evils, sins, crimes etc., and become lovers of falsehood and wrong. This is the reason why we do not witness that reign of untruth and wrong in the animal world which we find so terribly rampant in man world. This love of falsehood and wrong degrades man and deteriorates the organism of his soul-life much in the same way, as life of intemperance and over-indulgence deteriorates human bodily organism. One of the most dangerous results of soul-degradation is that it produces perversion of mind or soul-sight. Such perverted soul views all that affords him happiness as beautiful, fascinating and profitable, even though it may materially harm him and others. He clings to it though it may breed positive evil. He views as evil and harmful all that gives him pain even though that pain-giving action may be positively beneficial to his existence and conducive to the good of others. In this perverted state, it is impossible for this lover of low happiness to eschew the wrong path and tread the path of goodness and love it. He begins in course of time to hate goodness.

For millions of years mankind has lived in this state. To bring about a transformation in it, what was most urgently needed was the manifestation of the Dev Atma.

The Dev Atma in his unique light has discovered those fundamental and most precious truths about (1) the nature of soul-life of man, (2) the relation of his soul with his body, (3) the organism of his soul, (4) the various kinds of happiness-affording loves in its soul-organism, (5) the various kinds of repulsions, falsehoods, sins, evils, crimes etc., which are directly due to low-loves for happiness, (6) the most deplorable soul degradation of man due to that, (7) the true salvation from that degraded state, and (8) the necessity and means of evolution in his soul of life-promoting higher forces. These truths were not discovered by any one before the advent of Dev Atma. They are embodied in *Dev Shashtra*.

### **The origin of body and soul of man.**

The entire being of man consists of his bodily-organism and soul-organism of which the latter is the essential one. Man has appeared in the course of evolution from one of the

branches of the Mamalian group of animals. But though evolved from animals, he is possessed of those distinguishing intellectual powers or forces which in their progressive form are totally absent in the entire animal world. Because of these powers, he clearly stands demarcated from his parent stock.

The body and soul of the human child is the product of its parents. When the union of parents leads, according to the law of Nature, to the natural attraction and coalescence of the two cells of the father and mother, a new active cell is formed. This new cell possesses both a living material vehicle and a life-power. This life-power builds the the bodily-organism for itself by assimilating food from mother's blood. This tiny body forming life-power is the tiny soul which grows with the body. When the completely formed body is delivered by mother in the fullness of time, the human child enters the new world in which it begins to breath by means of its lungs and its further development continues by means of its various preliminary consciousnesses or instincts such as:—(1) instinct of hunger, (2) instinct

of thirst, (3) instinct of ejecting urine, (4) and stools, (5) instinct of sleep, (6) instinct of quietness or rest, (7) instinct of pain, (8) instinct of pleasure or comfort. The motive forces that rule man from his childhood even as regards his bodily life are of gaining happiness and avoiding pain. He feels hunger and eats without knowing what kind of food his body really needs. He feels thirsty and drinks without the least care whether the water that he drinks is really pure and should be drunk at that time or not. His palate relishes delicious things and he takes them and grows fond of them even though they may harm him. Bodily rest gives him comfort; hence he develops idleness or at least hates effort. By and by he feels the gratification of sex organs as pleasant and rushes madly to wring as much joy as possible, though the results are disastrous to his own being as well as to others. He avoids pain. Hence when he gets diseases which give him pain, he naturally struggles to cure himself of them. But he seldom tries to cure such of his diseases that are not painful. The love of happiness is a blind force. It leads him towards darkness and he avoids light. This blind hunt

after extorting as much gratification of his various happiness-affording lower forces which he thus develops, has made man the breeding ground even of those physical maladies which we do not find at all in the animal world. Again, the animals do not deteriorate their body in the way as man does, because animals have not developed that insane love for low happiness which man has. Led by their instincts animals fulfil the laws of bodily health better than man and hence they enjoy better health.

**How do we know that soul is the  
builder of body and it is not  
its product?**

The theists do not believe that soul builds the body. The materialists do not believe even in the existence of soul. They consider that what the world believes as soul is a mere manifestation of body or a mere aspect of it. The theists believe that God does the work of creation of soul. Bhagwan Dev Atma teaches that all bodies of vegetable and animal existences and human beings are built by their respective constructive life-forces. If an expectant mother has abortion prior to the ixth

month of her conception, the incomplete child is there with its body. Its life-force which was building the body out of mother's blood is deprived of the wherewithals to build it further and its work stops. If it is not the life-force that builds the body, let the incomplete body be, in that case, completed by any God, Allah, Parmatma or any body else. Do we not see that if any body puts few grains of wheat in a boiling water, the life-power in them dies? They look grains all the same. But it is impossible for them to grow green blades even if they be cultivated in a fertile soil and given all possible conditions of growth *viz.* water, sunshine, etc. They will never give us wheat plant. This is because it is the life-force that builds body out of the grain and when that is destroyed, the only operative cause disappears and hence the effect, *i.e.* work of building stops. The God of theists is believed to be omnipresent and omniscient. He should therefore be present in the seed and in the land. Let him, if he is a real being and all-powerful, build the plant out of the boiled grains which have lost their life-power. But God is a myth hence he cannot do it. Nay, even real man would fail to grow anything out

of these boiled grains because the life-power which is the real builder is absent from them.

Again look at the animal world. People boil the eggs of a hen for eating. Let them keep a boiled egg under the fostering wings of the mother hen. No amount of fostering would hatch the young one out of it. This is because the life-power there is dead. When the life-power of the egg is dead, no God or Goddess, no Prophet or Messenger, no Rishi or Muni, no peasant or prince and no other power of any description would be able to hatch out of the stuff present in the boiled egg a young one. This is the immutable law of Nature.

Again the materialists say that soul is nothing but a manifestation of the body. This also is absurd, for when soul is the only builder of the body itself, how can it be its manifestation?

Though the various types of life-powers differ, yet they all possess the following fundamental characteristics:—

(1) The capacity of constructing a living body.

(2) The power of nourishing the bodies which they build.

(3) The capacity of keeping alive their living bodies for a longer or shorter period.

(4) The power of procreating other similar bodies under suitable conditions.

All these fundamental characteristics are found ordinarily in plant, animal and human existences.

### **Some erroneous views about soul.**

There are several erroneous views rampant in the world about soul which being opposed to the immutable law of Nature are not only false but are harmful too. Some of them are as under:—

(1) A view prevails that soul is unborn and self-existent. This is a false view, for soul alike body, is, as has been shown before, a product of the union of parents' cells. Hence it is produced by parents and has a beginning. It is the product of conditions which happen then. It can live only under certain conditions and not otherwise. It is not therefore self-sufficient or self-existing and eternal.

(2) A view prevails that soul is not contaminated by evil thoughts and acts. A man may harbour evil thoughts and may be guilty of atrocious deeds, but his soul is unaffected and unchanged. This view is false and is contradicted by the irrefutable facts. The soul of man is an organised entity having several powers. It is his feelings which move him to thoughts and acts. The emotion of a feeling changes it as well as its body. If man's thoughts and deeds to which he is driven by his feelings are vicious and degrading his soul gets vicious and degraded. If his thoughts and deeds prompted by his higher feelings, are noble and uplifting, they bring about better change in his soul. It is therefore sheer self-delusion to believe that the soul is unaffected or unchanged by lower or higher courses of conduct due to soul-forces.

(3) Another view prevails that soul never dies or that it is immortal.

This too is contradicted by facts and laws of Nature. No life-power in plants, animals or human beings is such that it can never die whatever be the conditions. As these life-powers are the product of Nature's construc-

tive conditions, they also die under Nature's destructive conditions. By its degrading courses the soul of a man also suffers in its vitality. If its degrading course of life continues unchecked, its vitality or constructive power gets vitiated to such an extent that it loses even the capacity of building a subtle body; and hence, with the death of its gross body, it also dies, for soul cannot live without a living body.

(4) The Vedantists believe that all the individual souls have no separate and individual existence but that there is only one existence called Brahm who permeates in them or is the only reality while individual souls are mere appearances.

This view too is contradicted by stern facts. As bodies of all persons differ from one another in some aspects or ways—and this is why we are able to distinguish them—in the same way, souls of all human beings differ from one another in some way and are distinguishable owing to their respective traits of character. It is these distinguishing traits which give every soul a definite existence. Again, when a man develops his self-consciousness, he feels his self as quite distinct from

others. A boy A in school knows that his own self is different from his school fellow B. When the teacher asks B to read a lesson and he instructs B, the boy A feels that the teacher is asking and instructing B and not him. When a shopkeeper sells something to a customer, he feels that he and the customer, are two separate entities. When a complainant files a criminal case against anybody for theft, bribery, looting, etc., he knows that he and the accused are two different entities. Thus there is definite difference existing among souls due to their thoughts, beliefs, actions, etc., and neither are they all one, nor are they parts of the one so-called Brahm.

This belief is not only false but is most harmful. If a man were to cherish this belief that Brahm alone exists and all the countless existences in human, animal and plant worlds do not at all exist and that they appear as existing owing to ignorance, delusion or *maya*, he can very reasonably cherish another false belief that he can do no wrong to others as they do not exist, and hence he can never degrade himself by even most infamous deeds. He can believe that all his evil thoughts and vicious deeds done in relation to others are

fancies, as none exists save Brahm and those in whose relation evil thoughts and deeds are done do not in fact exist. Again as he himself is a Brahm, he can never be contaminated being inherently incorruptible. It would not be surprising if such a man, inoculated with the serum of such absurd beliefs, gives free vent, wherever possible, to the gratification of his powerful evil feeling or low-loves and degrades himself and others and produces sin and misery all round.

(5) Some theists believe that by means of *yoga* practices man develops an extraordinary power which enables his soul to leave his body here, and in that bodiless state to fly like birds and roam at leisure in various regions, and after he has done his travels, to safely return to his body and begin his round of duties here.

This is an erroneous view. The holders of this view lose sight of two great truths, firstly, that when a soul leaves the body altogether, the body immediately dies. When the body thus dies, it is impossible to resuscitate it by any means and under any conditions. The body dies altogether. Secondly, that soul of man can never live without a living

body—be it gross or fine. It can never function without a living body. It cannot see, hear, speak, understand or do anything without body. It cannot think or feel without body. Hence immaterial soul without body can never exist.

(6) It is also an error to believe that any person by the practice of *yoga* or by any gift of occult power by some person, can get the ability of changing himself into a goat or sheep, cow or bullock, horse or camel, elephant or bear, wolf or lion or dog, crow or pigeon, serpent or scorpion etc. This is opposed to the law of Nature. Similarly all such stories of miracles which are prevalent as having been performed by the so-called God's so called only Son, Prophet or Messenger or any *Rishi*, *Muni*, *Sidh Purush* etc., etc., being against the laws of Nature, are totally false.

### **Organised Existence of Soul.**

As the body of man is an organised existence consisting of various limbs and organs, in the same way, soul also is an organised existence consisting of various powers as its organs. The complete organism of the body of man has developed after millions of years of evolution from the animal world. Besides the

complete body that man possesses, he is endowed with mental and heart forces which too have progressed. But though the body of man organically became complete, his soul remained incomplete in its organism. We call it incomplete because in the first place it is devoid of that light which might show him in its true form, the hideousness of those lower courses of life which he pursues in his hunt for his lower happiness, and that higher repulsion and pain for those courses which might liberate him from them ; and in the second place, he does not possess the higher life-promoting feelings or consciousnesses which may evolve his soul-life. Millions among human beings have reached, by continuous pursuit of downward courses of life due to various low-loves for happiness, to such a state of degradation that they have lost the very capacity of evolving higher constructive forces of soul. Their souls are incapable of any change for the better. But there are some in mankind who have not reached that hopeless stage and they can to a certain extent develop higher forces which may free them from evil courses and evolve higher life in them.

The incomplete organism of soul which mankind as a rule possesses contains the following powers :—

(1) Body-building, body-sustaining, body-controlling, and body-repairing, four kinds of powers.

(2) Knowledge imparting mental powers of various kinds.

(3) Happiness and misery feeling various kinds of consciousnesses.

(4) Various kinds of loves for happiness and repulsions or hates for pain or misery, both lower and higher.

#### **Knowledge-Imparting Intellectual Powers.**

By knowledge is meant the direct consciousness or realization of the outer form of any existence in Nature or of any of its inner qualities, and that of any phenomenon in Nature or its true cause or of any law of Nature. All those powers of man which enable him to get knowledge in any line are called mental or intellectual powers. These can be classified into four groups.

The first group consists of the following mental powers :—

(1) *Sense of sight*, giving knowledge of various forms.

(2) *Sense of hearing*, giving knowledge of various sounds.

(3) *Sense of taste*, giving knowledge of different tastes.

4. *Sense of smell*, giving knowledge of different odours.

(5) *Sense of touch*, giving knowledge of various temperatures.

(6) *Sense of touch*, giving knowledge of different weights.

(7) *Sense of touch*, giving knowledge of hardness and softness of things.

(8) *Sense of touch*, giving knowledge of roughness and smoothness of objects.

The second group of these intellectual powers consists of :—

(1) Consciousness of “I.”

(2) Consciousness of “my” or “mine.”

(3) Consciousness of “others.”

(4) Consciousness of “his” and “thine.”

For some time after the child is born it possesses no consciousness of “I.” It feels

hunger and eats. It feels thirst and drinks. It sleeps. It cries when uncomfortable. But in all these activities conception of "I" is utterly absent in it.

But time comes when, with the growth of his body and soul, he develops the consciousness of "I" and "mine." He knows his mother as *his* mother. He knows his toys as *his* own toys. He begins to say, "I feel hungry," "I feel thirsty," "I am feeling sleepy," etc.

However for a long time he does not develop the consciousness of responsibility for his actions and whether any action done by him is harmful or otherwise to himself or to others and that he is responsible for it. This is why he is not at all triable in any court till a certain period of his life for any wrong act he does.

This consciousness of "I" develops in him the consciousness of other beings, that is they and he are not one but quite separate existences.

The third group of intellectual powers consists of the powers of:—

- (1) Apprehension.
- (2) Memory.
- (3) Imitation.

- (4) Imagination.
- (5) Inquisitiveness.
- (6) Thinking.
- (7) Reasoning.
- (8) Concentration.

It is these eight-powers which man has received in his evolution in their progressive form and it is they which have enabled him not only to control and use elements and other natural objects and forces but to control the entire animal world too.

The fourth group of mental powers which man possesses consists of:—

I. In relation to forms

- (a) Consciousness of straightness or otherwise of any edge, length, or breadth &c.
- (b) Consciousness of bigness, smallness or equality.
- (c) Consciousness of circular or globular shapes.
- (d) Consciousness of angles formed of two lines.
- (e) Consciousness of triangular, rectangular, heptagonal; hexagonal, octagonal &c. shapes.

(f) Consciousness of two or more lines being parallel.

(g) Consciousness of levelness of surfaces.

(h) Consciousness of various kinds of arched forms.

2. Other consciousnesses regarding forms  
*viz:—*

(a) Ordinary consciousness of beauty-  
ness and ugliness of any form.

(b) Consciousness of proportion or dis-  
proportion, orderliness or disorder-  
liness of various parts or organs of  
a body.

(c) Consciousness of cleanliness and dirti-  
ness of any form.

(d) Consciousness of brilliance or other-  
wise of any form.

3. Consciousness of harmony or rythm  
in the waves of sounds.

4. Consciousness of enumeration, extent,  
finiteness, infiniteness, limitedness, unlimited-  
ness and of time &c.

5. Consciousness of the etherial, gaseous,  
liquid and solid states of material objects.

6. Consciousness of differentiation of  
material objects from each other.

7. Consciousness about the motion and power of inanimate forces, their change from one form to another and of the various kinds of changes they produce in material objects and the consciousness of the laws relating to the changes occurring in matter and force.

8. Consciousness of the mutual difference of various kinds of life-powers; the consciousness of the organism of living bodies, their health, diseases and death, and of their physical development and degradation &c.

---

## CHAPTER XXVIII.

— : o : —

**The latest teachings of Bhagwan Dev Atma  
about man and his soul as given in his  
last monumental work—The Dev  
Shastra, Part III—(Continued)**

— — o — —

**The consciousness of happiness and pain, and love  
for the former and repulsion for the latter are the  
root cause of all the thoughts and deeds  
of man.**

Man has received from his animal ancestors various consciousnesses of pleasure and pain. In the course of his own evolution, he has, besides developing those consciousnesses, evolved many altogether new ones. He has evolved sense of cleanliness, sense of beauty, sense of order in things, sense of rhythm and harmony in sound waves enabling him to sing various tunes in music, sense of poetry and style &c. Besides these some of the human beings have developed sense of feeling pain at another's physical pain or disease, another's want, another's mental agonies and thus growing sympathy, charity or fellow-feeling, etc., etc. These persons feel pleasure in doing

such acts though they may have to sacrifice their own money, time or energy &c. for them.

These various consciousnesses of pleasure and pain which man has inherited or evolved do not remain as mere feelings but gradually develop into very strong attractions or loves for whatever is pleasure-affording, and very strong repulsions or hates for whatever is pain-giving to him. In their highly developed form, these various loves for pleasure and hates for pain or misery become the ruling springs of the thoughts and actions of men. In fact all thoughts and deeds of man are due to his such pleasure or pain affording senses or developed loves or hates for them. Man likes to do all such acts in relation to his own self or others which afford him pleasure or at least give him no pain, but he eschews all acts as are calculated to give him pain, irrespective of the consideration whether such acts are good or bad, beneficial or harmful, virtuous or wicked. Again, he avoids thinking of truth, speaking truth, accepting truth and siding with truth if it gives him no pleasure or on the contrary brings him trouble. He also avoids doing any good to others, or making any sacrifice of wealth, property, bodily comfort etc. for the welfare of others, if all that

affords him no joy or on the contrary brings any discomfort, pain or trouble to him. Thus it becomes impossible for him to stand by truth and goodness when they give him no pleasure or cause him pain. On the contrary he sides with untruth and evil when they yield him pleasure. Gradually he begins to love what is false or untrue and what is evil or antagonistic to goodness.

This love for pleasure and hatred for pain leads a man sometimes to do good also. A man who is otherwise a drunkard, a libertine, a bribes-taker, a cheat, a dishonest man, a hypocrite, does on occasions contribute money etc. for the good of others led by the feeling of mercy or love for fame and name, or superstitious belief to go to heaven by pleasing some deity by such charity or even led by strong attachment for somebody. Men otherwise avowedly wicked have built institutions to have a good name. Some have opened hospitals led by mercy. The most worldly-minded and known dishonest persons have built wells, *Dharam-shalas*, schools, orphanages etc. out of the superstitious belief that their Deity would get pleased and in exchange award them some great

happiness after death etc. But all this is done by him through love of pleasure and hatred for pain.

This masterful love of pleasure leads man even to pass through pain and sufferings in order to gratify it. Man otherwise hates pain. But when any love for pleasure is very strong in him, it cannot bear obstruction from any other less powerful feeling, and hence during clash of forces the stronger subdues the weaker forces. Thus urged by a powerful love for pleasure he knowingly resorts to such acts as not only degrade his soul but cost him even bodily health or life itself. The slavery to pleasures consequently brings about both bodily and spiritual harm for man.

Love of pleasure is not always low. Sometimes, though it is rare, man feels pleasure in any act of service of others. As persons led by love for gambling and drinking squander away all their property, in such acts in the same way, persons led by mercy sacrifice their energies and money for the removal of physical pain of others. Some establish asylums. Some found hospitals. Some open schools and colleges. Some contribute vast funds for the propagation of their cherished beliefs. But though this love for higher pleasure en-

ables them to do great charitable acts, it cannot liberate them from the slavery of various low-loves for pleasure that they possess. Hence such persons take flesh, use intoxicants, follow evil social customs, traffic in falsehood in defence of their creeds, indulge in intemperance of various kinds and commit various acts of injustice and wrong, while all of them grope in utter and absolute darkness about the nature and organism of their soul, its degradation, its salvation from degradation, its higher evolution, etc. etc. Nay, it is inevitable for a man led by love of pleasure, and hatred for pain to act against truth and goodness and embrace untruth and evil.

Man can therefore be rightly defined as a being who loves pleasure and hates pain and led by both loves untruth and evil in cosmic relations of man.

This also establishes the truth that sins and crimes which man so frequently and readily commits are due to the fact that such acts gratify one or the other love of pleasure in him and they cause no pain to him. In the same way, man avoids truth, eschews good, turns his back to good society, grows indifferent to higher literature, because they do not

satisfy any love of pleasure in him. All the relations that man forms are based on these various loves for pleasure and hatred for pain. If a man ceases to get pleasure from any relation, he cuts himself off from it without regard to the justice or injustice of his step.

**Fundamental difference between Human soul and Dev Atma.**

There are any amount of the so-called religious beliefs and creeds prevalent in the world. All of them without an exception have placed before mankind one or other form of happiness as the supreme ideal of man's life. The salvation means, with them, the deliverance from pain. This is because low-love of happiness is the ruling or basic motive of man's life. It is this low-love of happiness and low-hatred for pain in man which has led in fact to the creation of various religious beliefs and creeds, various gods and goddesses, various forms of prayers and worships, *Yagyas*, *Homs*, sacrifices of animals etc., renunciations, fasts, baths, pilgrimages, keeping various kinds of outward symbols etc., etc. All of these practices being antagonistic to the true and higher laws of Nature are all fiction-grounded and false.

Therefore the manifestation of Bhagwan Dev Atma in the course of evolutionary process working in Nature, as the complete lover of truth and goodness and possessor of complete consciousnesses thereof is intended not only to save fit souls from all these mythical religious beliefs and practices and all kinds of evil thoughts and deeds, but to impart to them the unique light of Nature-based science of religion and to evolve in them life-promoting higher senses or consciousnesses and thus bless the world with all-sided goodness and truth.

This unique manifestation of Dev Atma possesses fundamental marks of distinction from all human souls which are as follows:—

1—Born with the unique hereditary germs of the unique forces of the love of truth and goodness, Bhagwan Dev Atma evolved these unique and complete forces by means of all necessary surrenders, sacrifices and getting favourable cosmic conditions and as generated as a consequence thereof that unique ideal life which has made him a Dev Atma. *These unique psychic forces of complete love for*

*truth and goodness have been both in the past and the present altogether absent in all human souls including all founders of various faiths.*

2—Along with the evolution of these unique psychic forces, Bhagwan Dev Atma evolved that unique highest psychic light or *Dev Joti* which was and is absent in all mankind including the so-called religious founders and teachers. As this unique light was altogether absent in mankind, this world remained completely void of the knowledge of those cosmic truths and principles regarding the Nature of soul, its diseases, its degradation, the horrible results of soul-degradation, its liberation from those diseases, and its higher evolution, which could be revealed only by *Dev Joti*.

3.—The unique highest psychic power or *Dev Tej* which, with the evolution of his highest psychic forces of love of truth and goodness, Bhagwan Dev Atma developed in his soul and which is able, according to the law of Nature, to destroy all low-loves based on happiness and all low-hates, all forms of falsehoods, all forms of evil, etc., was altogether absent in mankind, and it did not

manifest itself in any founder or teacher of any so-called religious system.

4.—The true philosophy of true religion based on the bed-rock of Nature's laws and facts, which Bhagwan Dev Atma has been able to bless the world with, on account of his having discovered various truths about soul-life by means of his unique light, had been taught by no founder of any faith, no so-called Deity, no Rishi, no Muni, no Tirthanker, no Buddha, no so-called Prophet, etc. This philosophy was absent in the whole world because all the past or present founders or propagandists of so-called religions were altogether devoid of *Dev Joti*.

5.—The supreme mission of his life, which Bhagwan Dev Atma declared in the world, on account of the evolution in him of the unique highest psychic forces of complete love of truth and goodness, was accepted and declared by no founder or teacher of any faith in the world, as none of them possessed those highest psychic loves.

6.—The unique example of life in establishing all human and sub-human relations, not on the basis of pleasure and pain, but exclu-

sively on the basis of truth and goodness, which Bhagwan Dev Atma, owing to the evolution in his soul of the highest psychic forces, laid before us, and the unique ideal life which he thus lived, was absent all the world over. Such an exemplary and ideal life was shown by no founder of any faith, no teacher, no so-called Prophet, no Rishi, Muni, Tirthanker etc.; as they were all devoid of the highest psychic powers.

7—All kinds of unique and necessary sacrifices and surrenders, which, Bhagwan Dev Atma, led by his highest psychic forces, made in the furtherance of his unique supreme Life-Mission, could not be made, and were not consequently made by any founder, teacher, propagandist or apostle of religion, or Rishi or Muni, or Buddha or Tirthanker; as, all of them, being bereft of the unique highest psychic forces, could not have such a Life-Mission.

8—Endowed with his unique light and unique power, which made him in fact a spiritual sun for the darkness-ridden soul-world, Bhagwan Dev Atma brought about such most wonderful higher changes in the lives of thousands of persons, by imparting the unique rays of his unique light and power, and creating thereby

in their hearts, that repulsion and pain for all fiction-grounded beliefs, faiths and evil or sinful acts, and thus liberating them therefrom, as were not and could not be achieved by any so-called Prophets, messengers, Rishies, Munies, Tirthankers, Buddha, etc., etc.

9—Inspite of the fact that Bhagwan Dev Atma possessed consciousnesses about happiness and pain, he could not in the very nature of things, develop any low-love for happiness or cherish happiness as his goal of life, like human beings inhabiting this earth, since, he possessed the mightiest forces of love of truth and goodness.

10—Since Bhagwan Dev Atma possessed the highest psychic forces of love of truth and goodness, he could not, like human souls, establish relations with human, animal, vegetable and mineral, worlds on the basis of happiness, and hence, he did not form any relations on such basis.

11—Possessed of the highest psychic forces of love for truth and goodness, it was impossible for Bhagwan Dev Atma to form relations on the basis of happiness, and thus develop improper biases or prejudices like man in general. Hence he did not possess any undue bias or undue attachment for any existence.

12—Possessed of the highest psychic forces of love of truth and goodness, Bhagwan Dev Atma could not become a slave, like the men and women of the world, to any form of happiness, and hence he did not become a slave to it.

Thus Bhagwan Dev Atma is not only the unique manifestation in this world, but is as fundamentally distinct from entire mankind as man is fundamentally distinguishable from the entire animal world.

**Fundamental distinction of Bhagwan Dev Atma  
from all the so-called worshipful Beings  
of the world.**

Humanity believes in many kinds of worshipful Beings. These beings in some cases are altogether imaginary, such as God, Allah, Parmatma, Parmeshwar etc. Some of such worshipful beings again belong to animal, vegetable and mineral worlds, and some to real human beings, possessed of the common human trait of having happiness as their goal. As all of them were devoid of the highest psychic forces of the love of truth and goodness which have evolved in Bhagwan Dev Atma, they were not, and could not, be worthy of worship. Hence Bhagwan Dev Atma possesses the same fundamental difference from them as from all other human beings.

## CHAPTER XXIX.

---

The latest teachings of Bhagwan Dev Atma  
about man and his soul, as given  
in his last monumental work,  
The Dev Shastra, Part III.  
—(Continued).

---

The development of various kinds of loves for  
happiness in human soul.

The following are the eight major-groups  
of love for happiness which have developed in  
mankind:—

1-Several low-loves for bodily pleasures  
—such as (1) love of happiness derived from  
taste, (2) love of happiness derived from in-  
toxication, (3) love of happiness derived from  
sexual indulgence, (4) love of happiness derived  
from idleness &c. All these happiness-afford-  
ing low-loves make a man an enemy even of his  
own body, which he loves so much and which he  
does not wish to be diseased. Still these loves  
lead him to practise intemperance of several  
kinds so as to harm his own bodily health

deliberately, besides suffering various kinds of other losses.

*2—Several pleasure-affording low-loves based on self or ego—such as (1) love of pleasure obtained by being praised by self or others; (2) love of pleasure obtained by getting respect from others; (3) love of pleasure obtained by getting name and fame from others; (4) love of pleasure obtained by gratification of selfishness.*

Besides other dangers to which love of self-aggrandisement exposes the individuals, it is responsible for many false beliefs which they, as slaves to it, have created; such as :—

1. Many departed souls, being slaves to this low love, have boasted through fit mediums that they have created this earth and possess absolute powers to grant all the wishes of the persons of this earth when pleased, and to harm and even destroy them when displeased.

2. Many living souls of this earth too, have, in certain cases, falsely boasted of possessing powers to work miracles or so-called supernatural phenomena and grant all the wishes of the applicants to them and have thus made the illiterate masses their followers.

3. Several persons by falsely declaring themselves as messengers or prophets of some deity have created false beliefs in millions and made them their followers.

4. Various persons of this earth have created blind faith in millions by making false claims that they are closely related to the so-called God and possess the power to get them full and free pardon of their sins, committed on this earth, from the alleged God and secure a residence for them after death in some place called heaven or paradise where their sensual desires would be fully realized.

Besides these false beliefs that it creates in men's minds, this love of self-aggrandisement develops vanity or abnormal egoism in people. When this love of self-aggrandisement grows mighty in man, it drags him into a false belief that his body is beautiful, that his bodily power is very great, that his intellect is the best, his education is perfect, his creed is the best in the world and that those around him (even though actually superior to him) are much his inferior. Thus he lives in a fool's paradise.

This vanity or abnormal egoism not only lands a man into a delusion of believing untruth for truth, and truth for untruth, but disables him from seeing beauty in any existence outside his narrow self. The world of beautiful virtues that have evolved in various existences, becomes a sealed book to him. As they are utterly blind and cannot see any beauty of character in any human being however high and noble, they lose altogether the capacity for evolving that higher reverence which unlocks the world of the beautiful virtues in noble souls.

This vanity or abnormal egoism makes a man so perverted that he feels that he is completely in the right, when he is utterly in the wrong, and in this perverted condition dares to condemn others who are in the right.

This vanity or abnormal egoism makes it intolerable for its slave even to hear another person praised in his presence. The slaves to it find pleasure in talking ill of others or hearing others talk ill of other persons. As they suffer from this abnormal egoism, they develop low-hate for any and every body who offends their vanity even by truth. It is this satanic

force that has led the vain persons not to tolerate freedom of opinion in others. They have therefore persecuted, tortured, guillotined and burnt those who have thought and believed differently.

This same satanic force is destructive of corporate life. The race or nation which possesses large number of vain or egoistic persons who cherish hatred, is bound to remain dis-united and disrupted and therefore weak.

To seek only one's own pleasure makes it impossible for man to fit in with discipline. Whenever he finds the orders of his superior opposed to his love of happiness, he would try to follow his own will as against the will of his superior, and would thus develop self-will. This serious soul malady arising out of the love of selfishness is found in humanity from childhood to old age. Men possessed of this self-will lose the capacity of working together in order to achieve some common ideal. They are therefore unfit to make a powerful national union and thus develop great national power. Such unfortunate persons develop another malady *i. e.* obstinacy or wrong persistence to achieve their wrong object. This obstinacy or black-will in a wrong path of life is not confin-

ed to any age or clime but is found in *dura-gruhi* persons of all ages and all lands.

As against this, those who develop consciousness of any false belief or creed and any degrading or harmful course of their conduct and put in a determined effort to eschew that, little caring for the opposition; or those getting conscious of the grandeur of any noble cause, stick to it and do not desert it under any temptation or threat of any dear one or combination of persons, are said to be *Satyagrahies*. The *Duragrahies* degrade a nation and *Satyagrahies* elevate it.

Since obstinacy in a wrong path of life is inconsistent with *Satyagrah*, and betrays only the slavery of man to his self-will, in the same way hating another person merely for difference of opinion, and led by this hatred to disrespect that person, does not and will not constitute self-respect. *Self-respect is inconsistent with hatred of any person.* It consists of refusing to do any such act as is derogatory to the high position one holds in any society, religious body, political party or government.

3—*Love of happiness arising out of low attraction for offspring.* In the course of his

evolution from animals, man has acquired parental affection for offsprings. But animal is happily free from the horrible misery and degradation which are witnessed in man owing to his having become a slave to the happiness arising out of this affection.

Slavery to this low-love compels parents to satisfy any amount of improper wishes of their children and to defend their improper actions which harm both. They grow unjust to some of their own children whom they love less, in order to support another child they love more. They give support to their children even in cases when they honestly feel their sons to be in the wrong. They sometimes actually help them in the path, they know to be wrong, because the child is obstinate.

Besides this, they are anxious to give away all their self-acquired money and property even to such of their children who are able to earn and decently maintain themselves and even their children. Slavery to this love makes it impossible for them to gift away their wealth and property to any cause of public good or the promotion of any noble institution. The children being lost to all sense of self-

respect and being prey to love of selfishness, also try their best to wrest all property from their parents and to snatch away even such gift for public good which they may have made.

The slavery to this low love often compels parents to leave all their belongings even to such of their children who are, to their knowledge, wicked and wasteful in their habits and who have squandered away all they got, even in their life time.

*4—Low love of happiness obtainable from wealth and property.* The greatest harm that this love does to the possessor is that it makes him believe that mere possession of wealth is an end in itself.

Besides this mental perversion, a lover of wealth commits various sins and crimes *viz:—* (1) Steals wealth, jewellery, clothes etc. (2) Forges false deeds and counterfeit papers or coins. (3) Being a doctor or nurse causes miscarriages of pregnant women. (4) Opens shops for sale of intoxicants. (5) Gambles. (6) Butchers animals for selling their flesh for money. (7) Suppresses things or debts borrowed from others. (8) Makes false statements or publishes false notices in praise

of his worthless goods in order to cheat others of money. (9) Takes bribes from others. (10) Commits highway robberies. (11) Perjures himself in courts of law. (12) Commits dacoities by forcibly entering house, shop or factory of another. (13) Commits murder for wages of crime. (14) Cheats others of money by imposing upon them that he possesses power of foretelling future. (15) Sells his daughters to old persons in the name of marriage or for prostitution, or earns money by their prostitution &c, &c.

Besides these sins which millions of persons commit all over the world due to love of money, there are hundreds of thousands of persons who grow misers and cannot part with their hoarded treasures, even in order to meet the needs of their children, or call in the services of a doctor when they or their children are ill. When they grow so stingy and cannot part with money even for their own comfort and health; it is idle to expect them to give anything in charity.

*5—Low love for happiness obtained by acquired beliefs, by association and formed habits.—From his very birth, human child assi-*

milates many impressions, beliefs and practices of his parents, guardians, and other environments. As a Hindu child, he learns from them to call his parents *Mata Pita* and his relations as sister, brother, uncle, aunt, grandfather, grandmother, etc., etc. From them he learns what his caste, community, creed or nationality is. He accepts from them their gods, goddesses etc., and their various religious beliefs. He takes all these as true and puts his faith in them. From them he accepts his modes of eating, drinking, fashions in dress and manners. Believing all these to be right he tries to act accordingly and develops various habits. Besides this, he believes as his own, only those in whose midst he lives and breathes, while he takes all outside this circle, as strangers. Gradually he feels great attachment for his received beliefs and opinions, formed habits and close relatives and develops deep love for them.

This love is harmfull in various ways. It is this which makes a human child assimilate altogether false beliefs and become attached to them. It is due to this that millions of human children learn to take *bhang*, opium, tobacco, wine and such other intoxicants. They learn to

take flesh and eggs. They wrongly learn to treat those outside their caste as inferior. They hate those who differ from their beliefs, their ways of life, their caste, etc.

Besides this some develop such an attachment for their environments or their place of birth that they would not change them even for improving their crumbling financial condition or wrecked health or for the purposes of travel. They cling so tenaciously to their relatives that they find it impossible to separate from them even when they suffer calamities at their hands.

Thus the happiness that they derive from the attachment to their received beliefs and superstitions, acquired habits or modes of life, and their relatives in whose midst they live and grow, makes them slaves to those beliefs, howsoever false, practices howsoever harmful, relatives howsoever irritating and annoying they may be; and thus they bring untold sufferings, and harm on themselves.

Again, in certain cases it is kinship of natures or dispositions that draws men to each other and leads to attachments. It is well-known that birds of the same feather flock together. While vicious people co-operate in vice, persons of higher nature also get drawn towards each other.

and by mutual co-operation promote their own welfare and the cause they uphold.

These attachments formed on the basis of kinship of natures, develop in their hearts, wrong biases or prejudices. They accept false recommendations of their associates, and believe in their wrong complaints against others and, thus form wrong and unjust opinions against others. They thus become unjust and harmful in various relations.

*6—Low-love of happiness derived from violence or Hinsa.*—When any person feels pleasure in torturing or giving pain to any man or animal or subjecting them to any harm or loss, with the intention of making them miserable, he is said to possess low-love for violence or Hinsa. Such a person gratifies his low-love by causing annoyance to another man or animal, teasing a child or a boy or a girl so as to make him or her weep, agonizing any man or animal by trifling with their life or rights, or destroying wantonly, some things belonging to another. Love of violence makes a hunter kill not only for food, but even for the mere pleasure of killing, birds and animals. It is this love which drives its possessor to make another a target of

his gibes and jeers and ridicules of various kinds.

*7.—Low love of happiness derived from cherishing false beliefs.*—Various kinds of temptations and fears to which man is prey, expose credulous persons to easily fall into the snares of such persons who, knowing their such weakness, hold forth before them, false beliefs which may be calculated to satisfy their one or the other temptation or mitigate their fears, and these persons feel pleasure in cherishing such false beliefs.

A person who is a slave to this low-love, believes as true, such false stories as, he is told, would enhance his riches. This is why Sadhus and others cheat such persons by claiming the power to convert base metal into gold, or change currency notes of lesser value to those of higher value.

In the same way, fear of pain leads man to put faith in fearful stories invented by others to terrify him. This is how children are silenced by being told that bogey would get them. This is why even sensible persons put faith in the efficacy of imprecations or curses.

This is why the departed souls, after their departure from this earth and being led by the

love of happiness, possessed fit mediums, and through them created, in persons living on this earth, false impressions that they possessed great powers to satisfy their wishes or inflict pain on them, and thus induced them to propitiate them. This led to those innumerable false beliefs which are called religious beliefs and which hold millions in their fell grip even to-day.

Later on, belief in various kinds of heavens and hells was also created by these departed souls. When they saw that some persons were not influenced by the hopes they held forth and the fears they caused them, they indulged in fibs. that those who offend them and thus commit sins, would be put in hell after death, and those who obeyed and gratified them, would be placed in heaven.

Thus beliefs in gods or goddesses, their powers and claims, efficacy of offerings and prayers made to them, the efficacy of their blessings and curses, the existence of heaven and hell, which originated, as stated before, form the religious beliefs of millions.

Besides these beliefs, several smart persons, finding this business very lucrative, created other gods and goddesses from amongst the

inanimate objects, such as the Sun, the Moon, the Ganges, the Jamna, and trees such as, Bunyan and Peeple &c., and invented lots of goddesses, such as *Kali*, *Jwala Mukhi*, *Saraswati*, *Lakshmi* etc.

It is because man possesses inordinate love for happiness and is terribly ignorant of the laws of Nature, that we find the reign of false beliefs in mankind which has proved disastrous for him. Not only does man degrade his soul by such beliefs, but wastes his money and property in their service.

It is the love of these false beliefs and false teachings which is responsible for the massacre of countless innocent human and animal existences and their tortures.

It is the love of these false beliefs which have produced millions of such *Sadhus*, *faqirs*, saints, *mahants*, *pandas*, devotees, priests etc., who receive millions of rupees in the shape of charity. These vast amounts, if devoted to the public institutions for the physical, educational and moral welfare of humanity, would produce innumerable blessings.

8—*Love of higher happiness derived from altruistic feelings.*—When any person possesses a feeling or consciousness to perceive the

physical pain or malady or mental ignor-  
of those with whom he is not connected on the  
basis of any low-love of happiness, and en-  
deavours to remove them, or is moved  
to eradicate any really false or harmful  
custom, superstition, or usage, and in all such  
endeavours, he is not moved by the considera-  
tion of winning public applause or any title,  
post, power or hope of going to heaven after  
death, but is moved purely by the feeling of do-  
ing good and makes various kinds of sacrifice  
for such work, he is said to possess purely  
altruistic or unselfish feeling. When his such  
altruistic feeling grows so mighty, that it pos-  
sesses him completely and moves him to  
regularly and always make all kinds of  
sacrifices needed in its service, and makes him  
contented with the higher satisfaction that  
accompanies such a love itself, he is said to  
possess love for altruistic happiness.

This higher love is found in very excep-  
tional cases in mankind, for, it demands a  
very high and elevated life of sacrifice. A  
man is said to possess purely altruistic feeling  
when he manifests the following condition of  
heart *i. e.* (1) he feels pain in his own heart

when he sees another in pain or misery or suffering from any want or when he hears about that; (2) and moved by that pain, he actually does something in order to mitigate that pain or misery or want of the sufferer; (3) and in doing so he not only expects no approbation or even verbal thanks for his services, (4) but persists in his noble endeavour even in the face of abuses, ingratitude and calumny that may be showered on him ; (5) and feels not in the least discouraged in his self-imposed noble work because it is a thankless task. These conditions, when fulfilled, show that the man really possesses the altruistic force or higher love of mercy.

Those scientists again, are also altruistic, who are moved by the higher love of discovering truths in any department of Nature, make sacrifice of their body, time, money, etc., in its service and cherish no lower feeling of gaining the satisfaction of selfish ends.

But these altruistic feelings even in their pure form do sometimes bring about evil. A judge moved by his feeling of mercy, acquits a true criminal. A founder of an institution permits teaching of beliefs and superstitions

which are opposed to facts and laws of Nature, and thus helps in misguiding souls into the abyss of false beliefs and sinful practices.

A scientist who has done really great services in any department of Nature, throws the weight of his authority in upholding a false dogma, and thus becomes the cause of misleading men.

But inspite of these disadvantages, altruistic love yields great blessings for the good of mankind.

The highest form of altruistic work consists in imparting to fit souls, the unique higher influences of Bhagwan Dev Atma which dispel soul-darkness, and impart true soul-knowledge, revealing the horror of low-loves and low-hates and the beauty of altruistic loves; and liberate man from bondage of low-loves and low-hates and develop altruistic loves.

The noblest work of bringing fit souls at the feet of Bhagwan Dev Atma, the fountain of these higher influences comprising his unique light and unique power, is the most essential one, as it is calculated to promote all other kinds of philanthropic work. Those

therefore who help such a cause by money and property and by making all kinds of sacrifices of fame, name, power, position, health of body etc., do the highest good of their own souls and of others.

**Various kinds of low-hates born of low-loves  
of happiness.**

Man struggles to gratify various kinds of low-loves, which he possesses. He, therefore, feels hatred for any such person, animal or other object which obstructs him in that gratification. When led by this hatred a man finds delight in inflicting harm on the object of his hatred or inducing others to subject him to harm or in hearing reports that the object of his hatred has come to grief, he develops love for the gruesome happiness derived from the satisfaction of such low-hates. These low-hates grow in the heart of man from the following four causes:—

*1—Due to failure in having any desired happiness realized at the hands of any body else.—When a man finds another not co-operating with him in the gratification of any of his happiness-affording desire—however baneful*

that desire may be for his own self or for others—or when he finds, that others do not help him in the satisfaction of even an illegitimate desire of his, he gets a severe shock and pain; and being overpowered by this shock and ignorant of his true welfare, he harbours hatred for such person or persons.

*2. Due to undue attachments.*—When a person gets attached to himself or his relations, his community or nation, he develops a spirit of partisanship, and his such attachment becomes undue attachment. In this state of his heart he feels wounded, if any body exposes any of his own true defect, sin or crime, or the defect, sin or crime of those with whom he is unduly attached, he feels shocked, and harbours hatred towards such persons.

*3—Due to low-love for self, ego or “I.”—* When a man develops so much low-love of self that it becomes intolerable for him even to hear any other person being praised or considered superior to him in any line, he develops hatred for such a person and those praising him.

*4—Due to love for falsehood.*—When a person develops strong biases for some false beliefs or superstitions which he loves and cherishes, he hates others, because :—

- (1) they do not believe as he believes, or do not belong to his creed or party;
- (2) they follow different fashions in dress and daily living;
- (3) they feel him inferior to themselves;
- (4) they have different colour, caste or calling.

Following are the symptoms by which one can know the presence of this low-hate in any soul:—

When any man wants

- (1) that every person should gratify his desire, howsoever wicked or illegitimate it may be;
- (2) that none should cherish a belief or follow a creed different from his own, even though his beliefs and creeds may be positively false and harmful; and that none should express his true or right opinion against them;
- (3) that none should be held, believed or declared as superior to him, and none should be praised or respected more than he ;
- (4) that none should declare, hold or believe him as inferior, even when he possesses true defects, or is guilty of any wickedness.

## CHAPTER XXX.

—:-0:-

**The latest teachings of Bhagwan Dev Atma  
about man and his soul as given in his last  
monumental work—The Dev Shastra,  
Part III.—(Continued).**

---

### Degradation of human soul.

When any existence in Nature takes a downward course from its normal or better condition, and grows lower, it is said to have degraded. Similarly, when any human soul sinks lower, it is said to have degraded. As for example, a man who was not addicted to *Bhang*, begins to take *Bhang*; he was not addicted to drink and commences to drink; he was not a debauchee and becomes one; he was not dishonest in trade and becomes one; he could gladly hear his defects from a well-wisher of his, and now he resents that, and hates him who endeavours to show him his true condition; in all these and various other cases, man degrades his soul. He also degrades, as a soul when he cherishes false beliefs, when he

grows insincere, a hypocrite, develops selfishness or love of ego, etc.

In fact, when a man, led by his various low-loves of happiness and low-hates, indulges in various falsehoods and wrongs, he sinks lower and grows degraded in soul. These various low-loves and low-hates, are at the root of all the forms of evils, sins and crimes practised by man in relation to human and sub-human kingdoms of Nature.

**Various kinds of falsehoods prevalent in humanity,  
and the soul-degradation of man therefrom.**

The falsehoods which prevail in mankind, can be grouped under four heads:—

1.—*Various falsehoods practised through beliefs* pertaining to the true existence of Nature, its immutable laws, the true nature of human soul, and of other existences.

2.—*Falsehoods practised through thoughts*, which a man cherishes, when he has to hide his real sins ; when he has to harm a man whom he hates; when he has to attract somebody to himself or when he has to deceive some one to fulfil any of his objects.

3.—*Falsehoods practised through speech or expression.*—When a man expresses through

words of mouth or writing in prose or poetry, the falsehoods he cherishes, in order to serve some object.

**4.—*Falsehoods practised through actions***

—When a man uses outward symbols of a religion, professes faith in a creed and forms a society on its basis, performs rites and ceremonies, and outwardly worships a god or goddess &c., against his inner knowledge and belief, he is said to indulge in this form of falsehood.

It is inevitable for man to cherish these falsehoods so long as he is led by his various low-loves and low-hates. When a man longs to have his love of happiness gratified, and sees that a falsehood would facilitate its gratification, he adopts it. When these falsehoods make him successful in his gratification, he sings songs in praise of them, and trains also his children in them and, lures others to practise falsehood. It is these low-loves and low-hates which have led to false religious faiths.

All these false beliefs militate against the facts and laws of Nature, and those who cherish and practise them, become *mithiachari* (addicted to falsehood).

From his very childhood, man learns to put faith in falsehoods. He is born quite ignorant. When he learns to understand language, he accepts blindly all that he is told. He is in a condition to put absolute blind faith in the words of his elders. If he is told that his small-pox is the visitation of a goddess, he believes in it. If he is told that all physical maladies are sent by his dead ancestors, he takes it for granted. If he is told that stars and planets send diseases, he quietly accepts that. If he is told that animal sacrifices offered before an idol in a temple, would propitiate the idol, he credulously accepts it as true.

In the same way, he accepts beliefs in a creator, in the dogma of rebirths, in the stories of heaven and hell, and lots of other things, such as polygamy, *Niyog*, wars, *jehads* etc. Thus human child drinks deep in the atmosphere of falsehood, and develops attraction or even love for it. He not only accepts falsehoods, but with age and growth, he himself fabricates them. This he does, in order to obtain wealth, women, false praise or to hide his and his relations' real crimes, etc.

Again it is not necessary that a man should always receive any legal punishment for the falsehoods he fabricates. A man may indulge in falsehoods of which law does not take him to account. And yet he degrades by indulging in them. Suppose a man has come to believe certain rites and ceremonies to be unfounded, certain received religious beliefs to be false, certain usages to be antagonistic to truth, certain claims made by him about his family status to be untrue, and yet he deliberately indulges in them. He is not punished in court of law but his soul degrades all the same.

But if a man receives during his childhood, any false belief from his guardians and honestly believes in that and propagates it, he does not become thereby a lover of falsehood. But his soul degrades all the same, if influenced by that belief, he does any evil act in relation to others or inspires others to do so. Suppose a man has from his childhood inbibed beliefs that it is right to kill animals, eat their flesh, marry during the life-time of the first wife, hate others for difference of opinion, &c; he degrades his soul-life very much when he puts these beliefs into practice. But if his

beliefs are innocent and lead to no positive evil, he does not degrade, though he lives in the world of ignorance and darkness from which he should try to come out. Thus a belief that this earth is supported by a snake or bullock, or that the sun revolves round the earth, or that the earth is flat as a pancake etc., does not generally lead man to evil actions, nor do they in themselves make him a *lover* of falsehood.

Writing a fiction as a piece of literature does not make a man a lover of falsehood, provided he does not teach anything opposed to the laws of Nature or anything which instigates the readers to evil actions or sinful practices. In the same way, an actor who personates a character in a drama does not become a lover of falsehood by that action and does not degrade his soul, provided his personation is not intended to disrespect another or prove harmful to any society or class.

But as against that, a man becomes *mithiachari* when he fabricates a lie even to bring to book any thief or dacoit.

In short the moral principle for the guidance of man in this line is, that so long as

a man guided by his strong imagination does not *intentionally*, by word of mouth or a composed poem or written article or published book or by sermon, propagate something which leads any man into the mire of falsehoods and makes him *mithiachari* or inspires a thought in others to commit various acts of injustice and wrong relation to human or sub-human existences, he does not become a *mithiachari*. Barring the above mentioned evil intention he can use his imagination as best as he can in his own service or service of others.

**Soul-degradation of man due to his unjust thoughts  
and actions that lead to trespasses.**

The thoughts and acts by means of which man, led mainly by any of his low-loves and low-hates, tramples upon the Nature-given legitimate rights of his own self or of any other living or non-living existence, are called unjust or usurpatory thoughts and actions. These can be grouped under four heads, *viz*—

1. Such thoughts of man in relation to any existence of any living or non-living world of Nature, which prejudice its legitimate or just rights.

2—Imparting by any man of such teachings to any other man or an animal which may lead him to harm the just rights of any other existence.

3—Such acts of man in relation to his own organized body as materially harm its health, when they are *not* done in obedience to a call of some higher duty or true service of others, but are solely due to his low-loves or low-hates.

4—All such acts of man as tend to harm the just rights of any living or non-living existence in Nature.

It is in fact inevitable for a man, who is enslaved by low-loves and low-hates, to cherish unjust thoughts and do evil or wrong deeds in relation to various existences of nature; and these unjust thoughts and wrong deeds inevitably generate various soul-diseases and degrade his soul-life.

Man generally transgresses or usurps the just rights of himself and others in respect of (1) Wealth, (2) Property and possessions, (3) Honour, (4) Name and fame, (5) Health, (6) Form or features, (7) Quality, (8) Right happiness, (9) Right peace of mind, (10) Power or vitality, (11) Natural span of life, (12)

Life itself, (13) Right position, (14) Bodily limb or organ, and (15) True belief.

All such acts or deeds are called sinful. It is inevitable for all persons, on becoming slave to any pleasure-affording low-love or low-hate, to commit these various evil acts and to teach others to commit the same—be they called by whatever name—*Mahatma, Maha Rishi, Rishi, Saint, Sadhu, Mahant, Buddha, Tirthanker, Acharya, Guru, Nabi, Pir, Wali*, etc., or even gods, God, Parmatma, Ishwar, or any incarnation, prophet, devotee or friend of them.

Such so-called gods are in many cases far more degraded than man, and deserve worse punishment than that which they are supposed to give to the so-called sinner.

Soul-degradation of man is not due purely to the violation of legalised crimes or wrongs, but is also due to such wrong acts of which law takes no cognizance *viz:* (1) Indulging in speculation in order to get rich quickly and with that object borrowing money from others which one fails to pay and loses his own capital, (2) Hunting animals or otherwise teasing men and animals, (3) Contributing nothing out of ones hoarded wealth to any good

cause owing to his slavery to wealth, (4) Giving away ones self-earned property to his bad or undeserving sons or persons owing to undue attachment, (5) Marrying during the life-time of husband or wife, (6) Marrying children without their consent (7) Using intoxicants and inducing or compelling others to use them, (8) Taking flesh, (9) Failing to keep right engagements &c.

#### **Characteristics of soul degradation.**

Following four great characteristics are the symptomatic evidence of soul-degradation:—

##### **I—Hard-heartedness and consequent soul-darkness or soul-blindness.**

When a man cherishes low-loves of happiness as the ideal of his life and thus grows slave to them, and uses his powers of thought and action in the service of such love and thus follows the path of falsehoods and evils which militate against the great law of evolution (as it demands solely the adoption of the path of truth and goodness), he fosters in his soul, a degraded condition which steadily robs him of the capacity of

apprehending truths about his soul-life, even if he may have got such capacity. By and by on losing such capacity altogether, he becomes totally blind. This utterly blind condition of soul is called hard-heartedness.

This state permanently bars the passage of that blessed light into ones soul, which is called *Dev Joti* and thus he is incapacitated to see those most precious truths regarding the nature of his soul, its diseases, its cure from these soul-diseases, its higher life-promoting higher forces and the methods to evolve them etc., etc., which truths *Dev Joti* alone reveals to man.

This is not the only loss to him. Such souls completely lose even a desire for that light, because the gratification of their low-loves of happiness does not pain them. Nay, they love to enjoy the happiness which they derive from these low-loves and thus like moths, they are content to be burnt up at the altar of their low-loves.

## II—Perversion of vision.

A man is said to suffer from the malady of perverted vision when he sees things in Nature in a perverted form *i.e.* he sees false-

hood as truth and truth as falsehood, and evil as good and good as evil. He views Nature itself in an altogether wrong light. In Nature he lives, moves and has his being. His own being is a part of Nature and depends for its existence on Nature's laws. He degrades himself when he violates the laws of Nature. He grows better when he follows those laws. That is to say he lives or dies by obeying or defying the laws of Nature. Such is man's most intimate relation with Nature. And yet many of those who become a prey to perverted vision :—

(a) believe everything in Nature as a manifestation of force which is eternal and self-existent, and do not believe matter also as eternal and self-existent, but consider it to be a manifestation of force;

(b) believe everything in Nature as a manifestation of matter which is eternal and self-existing, and do not believe energy or force as eternal and self-existent, but believe it to be a manifestation of matter;

(c) do not believe themselves as a part of the whole Nature and hence bound imperatively to obey the laws of their life by following the Nature's evolutionary course,

but consider Nature as a means for gratifying their various low-loves of happiness;

(d) being able-bodied and quite capable of doing work, consider their welfare to consist in "do-nothing" life and view the life of active work as harmful to their a existence;

(e) consider the utility of life to consist in hoarding money and acquiring property, and view their miserliness, which disables them from using their money even for their own and their relatives' needs, as really conducive to their good and the contrary position as harmful;

(f) consider it more beneficial to dedicate all their wealth, their property, their power, their knowledge, their art, etc. at the altar of their own children or other blood relations, than to spend them in part or whole in any department of public welfare or any unselfish cause;

(g) do not realize any harm in adopting low and degrading ways of life (*i.e.* insincerity, hypocrisy, cheating, treachery, breach of faith, injustice, cruelty and various other sins and crimes etc.) but talk proudly of their smartness and wisdom in doing such acts;

(h) consider it a better bargain to utilize all the patrimony left by their ancestors in furthering their own low happiness or that of others related to them, than to dedicate it for the soul-welfare of their ancestors or for any cause of public service. · This they do inspite of the fact that they are able enough to earn for themselves and their dependents;

(i) develop low-loves for various happinesses of which they are conscious, and led by these low-loves they consider happiness as their goal of life and the only ideal of their existence, even when that is antagonistic to goodness;

(j) being altogether ignorant of the truths about the nature of soul, its degradation due to low-loves and low-hates, its true salvation from these degrading forces, its true higher evolution etc., feel under the influence of their cherished false beliefs, all those persons as misguided who have received Bhagwan Dev Atma's true soul-revealing light and have therefore to some extent assimilated truths of *Satya Dharm*;

(k) being a prey to low-loves and low-hates cannot bear to hear, even from their

greatest benefactor, anything against their cherished low-loves, and get wounded when they hear any such talk, and, in their perverted state, they view such a benefactor as their enemy and those with whom they are bound by low ties as friends;

(l) being a victim to their self-love or vanity feel those who are really superior to them in knowledge and life, as inferior to them, when they themselves are very much inferior to them.

**III—Various unnecessary and most injurious pains or sufferings.**

*(a) Most harmful bodily sufferings ending sometimes in premature death.*

Millions of people being slaves to low-loves of taste, of intoxicants, of lust, and of idleness, do great injustice to their own bodily organism and wreck many of their vital organs. They become a prey to various diseases which at times grow so unbearable that the patients find relief in suicide. But even when they do not lay violent hands on their own bodies, their condition becomes highly miserable on account of several maladies.

This state of thing can be observed all over the world in all grades of persons.

(b) *Most harmful sufferings of soul owing to undue attachments*—Millions of husbands and wives get so deeply attached to each other on the basis of low-loves or to their sons and daughters and even grand-children or to their houses, lands, wealth, ornaments, cattle and such other things, that if, by any chance, they get separated from them or lose them altogether, they feel so much tortured and restless that they pass their life very miserable. In several cases they meet premature end.

(c) *Most harmful suffering due to disappointed hopes or wishes*.—One can witness all over the world in all classes of people the most harrowing instances of unnecessary sufferings and excruciating pains which, in some cases, end in suicide on account of disappointed hopes.

Millions of persons suffer acute disappointment when they are not able to get a specified mate in marriage, or when they get no issue, or get no son, or do not get rich according to their dreams, or a high social or political status they long after, or a high

place in a university test. Hundreds of persons suffer the pangs of failed hopes when they do not get the woman or man they love, or when they get condemnation from a quarter they least expect or from where they expected praise, or when they get no source of maintenance, or when they do not get cured of their maladies, or when they meet with disloyalty or faithlessness from friends or loved ones, so on and so forth.

These foiled hopes and wishes bring a storm of sufferings on men to which they, in many cases, succumb.

*(d) Most harmful sufferings due to false superstitious beliefs.*—From his childhood, man as a rule, is brought up in an atmosphere of false beliefs to which, in millions of cases, he becomes so hopelessly attached that he is not able to shake them off and consequently he suffers. Thousands of women, being desirous of a child, suffer lot of calamities at the hands of quacks whose poisonous drugs they take, or scheming rogues to whose viles they succumb and thus suffer. Thousands of persons lose their money or ornaments etc., and create

other troubles for themselves by their false beliefs in the efficacy of magic etc.

Hundreds of persons, being a prey to their false belief of getting some paradise after death, subject their bodies to unnecessary and acute sufferings or *Taps*, go on pilgrimage to far-off places and suffer in time, money and bodily health. Many persons fascinated by the so-called marvels of *yoga* adopt practices which develop several physical maladies in them or wreck their bodily health, etc., etc.

The victims of the sufferings of these false beliefs can be found all over the world.

(e) *Most harmful sufferings due to jealousy*—Man suffers the acute pains of jealousy when he cannot bear any person being praised in his presence even duly, or rising superior to him in education, social position, wealth, happiness etc. Such a person endeavours even to inflict pain or suffering on the object of his jealousy, if he possesses, besides jealousy, a feeling of vindictiveness.

Thousands of persons can be seen all over the world who suffer the results of this soul malady of jealousy.

(f) *Most harmful sufferings due to vindictiveness*—Feeling of vindictiveness becomes excited when the vindictive person gets disappointed in his wishes at the hands of another. He is upset and endeavours himself or through others to harm that person or his beloved ones and thus ease his revengeful nature. Millions of persons suffer from this horrible soul-malady and feel impelled to declare that their burning heart would not feel satisfied unless they harm even their great benefactors.

(g) *Most harmful sufferings due to vanity*—Millions of persons led by vanity consider themselves superior to others in matters in which they are actually inferior to them, or pose to be better informed in matters relating to which they possess no true knowledge, and thereby attach undue importance to their self, with the result that even if their greatest benefactor reveals to them any of their true weaknesses or defects or lack of some virtue in them they become upset and feel tortured. This degrading force several times involves persons in various troubles and unnecessary complications. Inflated by this vanity, and in order to show their bodily superiority, many persons

come to grips with such powerful persons or animals as crush them or over-power them in physical combats and thus they suffer in various ways. This vanity is the source of horrible troubles for millions all over the world.

*(h) Most harmful sufferings due to evil acts or crimes*—Low-love of wealth and property leads millions to commit theft, robberies, dacoities, forgeries, murder, etc. Similarly, various other low-loves lead persons to commit other trespasses and crimes, which all bring on their heads various calamities including imprisonment or gallows. This drama of very painful misery is also witnessed all over the world.

**IV— Destruction of soul-vitality which brings about ultimately soul-Annihilation.**

As physical maladies of man, besides subjecting him to sufferings, prejudicially affect his vitality also, and if any of these diseases continues unchecked, his vitality is reduced to a point when the vital organs cease to function, and thus end his bodily life; in the same way, the soul-vitality of man is also prejudicially affected by soul-maladies produced by

his happiness-based low-loves and low-hates and if the course of any soul-malady continues unchecked, the vitality of soul reaches a point when it is not able to keep itself alive and gets annihilated.

But even when a man does not suffer from bodily diseases, he has to daily take food, water, light and air to recoup his daily spent-up energy, otherwise he suffers the natural consequences of weakness and ultimate death. In the same way, soul-vitality in man is to be recouped every day. *The law of recouping soul-vitality consists in doing daily unselfish service of others.* This is possible only if he is actuated by one or many altruistic forces. Now if man is void of these higher forces which may enable him to think thoughts or do deeds conducive to the development of constructive power of his soul, he cannot escape the natural consequences of growing weakness and ultimate extinction.

That the vitality or constructive power of a soul is getting decreased day by day can be known by the following symptoms:—

1—*Loss of the force of higher repulsion*—  
man possesses real and higher repulsion

for any evil or sin by which he is able to resist any temptation to commit that evil or sin, and thus protect himself from degrading his soul by such evil thoughts and acts, he is said to possess a higher hate. But if this man adopts such courses of life as tend to decrease that higher hate, he will not only by and by cease to resist those evil thoughts and acts, but, on continuing in that course, would begin to welter in their mire. In that case it is clear that he has altogether lost the feeling of that higher hate in him.

2—*Loss of the force of higher pain*—If a person who used to feel pain or burning when he happened to think such thoughts or commit such acts as are harmful to him, and who therefore endeavoured to protect himself from them in future, gradually reaches such a state of heart that he feels *no* pain or burning on thinking harmful thoughts or perpetrating harmful acts, but, on the contrary, finds joy in them; such a change in him clearly shows that he has lost the feeling of higher pain.

One can find examples of various persons who once possessed the feeling of

such higher pain that on becoming conscious of any sinful or unjust deed of theirs, they felt a deep remorse for it and could find rest only by confessing such sin of theirs to their victims, apologising to them and otherwise making due amends to them; but a time came in their lives when they ceased to feel any remorse on committing sinful or evil deeds, and could neither confess their sins, nor make any amends for them. This clearly shows the destruction of this higher soul-force in them by which they could redeem themselves from their sins.

*3—Loss of higher love or feeling for higher happiness.*—Higher reverence, gratitude, unselfish service of others, &c. are all higher feelings and their gratification yields higher happiness and the evolution of soul. Now if a man once able to receive the *Dev Joti* (unique psychic light) of Bhagwan Dev Atma and to see the beauty of one or the other highest psychic forces of Bhagwan, and thus, not only to feel attraction for it, but a powerful impulse to strengthen his reverence and thus enjoy higher happiness, suddenly or gradually ceases to receive that light or to feel that attraction

for Bhagwan's highest psychic forces or to realize the value of reverence and its higher joys; he shows by such change in him that he has destroyed his higher feeling of reverence and love for its higher happiness. Similarly, a man who once possessed the higher feeling of gratitude or that of unselfish service of others and found higher joy in doing various acts to gratify them, but afterwards ceases to perform them for any reason, he proves to have destroyed these higher feelings.

*4—Destruction of the constructive power of soul.*—According to the eternal law of Nature, a soul can function and live only when it is able to build and maintain its body. This body-building power is called the constructive power of soul. It is destroyed by downward courses of life produced by low-loves and low-hates. It is developed by various thoughts and acts of doing good, moved by higher loves and higher repulsions. Hence a man who is not able to get freedom from degrading courses of life and is not able to evolve, or, even being able, does not get conditions suited for such evolution, he begins to lose his constructive power. If this course continues unchecked, he

loses his constructive power altogether and along with it loses his whole individuality.

It is imperative for every human being that he should save himself from his own and Nature's destructive powers and develop higher and constructive forces of heart, if he wants to live and develop. If a human soul does not possess or willingness to get freedom from destructive forces and to evolve the higher forces of heart which lead a soul to prove serviceable to others, it is bound to lose gradually its constructive power and end its existence.

**The true method of liberation of fit souls from soul-degradation as far as possible.**

Low-loves and low-hates lead man invariably to any amount of falsehoods and evils with the result that he offends against the universal evolutionary law of Nature, on which the safety of the constructive power of soul depends and thus degenerates himself.

It is again inevitable that so long as man loves his falsehoods and evil practices and does not develop strong or adequate repulsion for them, on the basis of soul-consciousness he is bound to cling to them and never get permanent freedom from them.

This higher repulsion, which alone can give man freedom from any falsehood or evil, can evolve in any fit soul when he, on the one hand, gets *Dev Joti* which may reveal to him the ugly and harmful form of that falsehood or evil, and, on the other, gets *Dev Tej* which may enable him to resist the temptation of pleasure afforded by that falsehood or evil, till his attraction for it may be annihilated. This *Dev Joti* and this *Dev Tej* can only be had from their fountain head, the Bhagwan Dev Atma.

But every soul cannot receive these unique blessings of *Dev Joti* and *Dev Tej* from Bhagwan Dev Atma. Only fit or receptive souls can get them under suitable conditions. Leaving these receptive souls, all other men of whatever class, creed, colour or station of life, must live and die enveloped in soul-darkness and a prey to the snare of false faiths. Such unfortunate souls can never get liberty from their low-loves and low-hates which have enslaved them, as they are unable to get *Dev Joti* and *Dev Tej* which alone can give them freedom.

A man who is responsive can get freedom from curtain evils or falsehoods pertaining to

physical or worldly matters, through any other person who may have repulsion for them. Thus a man can get freedom from any of his harmful acts respecting his bodily health, his money or property, his social status etc., through any other capable person. *But it is impossible for a man, though otherwise capable, to get freedom from soul-darkness and false beliefs regarding soul-organism and soul-life and soul-degrading harmful thoughts and acts save by the alchemy of Bhagwan Dev Atma's highest psychic influences.* In the same way, it is impossible for him to evolve true higher forces and higher life in his soul to his highest capacity, without revential union with Bhagwan Dev Atma.

Any fit person continues to receive these blessings so long as he possesses real desire to have them, and daily performs such exercises as enable him to establish heart-communion with Bhagwan Dev Atma directly or by association with higher souls having such communion.

Higher repulsion when awakened in a man destroys his attraction for one or the other falsehood or evil and he is from it for the future. But higher repulsion does not get a man

freedom from the past impurities of his falsehoods and evils. For example, a man is given to bribes-taking and has been getting money by bribes. Higher repulsion can apply a brake to him so that he may renounce this evil practice for future. But it can not by itself enable him to make retribution of his previously ill-gotten money. However if that fit soul gets more of *Dev Prabhav* and gradually develops a consciousness that the money that he has got by illegal means is not his, and that he has no right or claim to it, and feels pain at retaining it any longer, he becomes prepared to disgorge the poison. Thus impelled he returns the ill-gotten money to the owners, and gets freedom from the impurity of his wrong acts and makes his soul pure. This is called *Hani-Parishodh* i.e. making amends for wrongs done and is only possible by the development of higher pain.

This *Hani-Prishodh* is possible only when higher pain is developed in fit souls. Hundreds of cases of this kind have taken place in Dev Samaj.

This is not true only of bribes-taking but all forms of wrong. *Atam Shuddhi* is im-

possible without higher pain in relation to all impurities accumulated in souls by their evil or false practices. This *Atam Shuddhi* is necessary even when one has indulged only in evil thoughts but not in any evil practices, because evil thoughts harden human heart, generate soul darkness and cause soul-degradation.

This higher repulsion and higher pain can be evolved only in such fit souls who can receive *Dev Prabhavs* of Bhagwan Dev Atma.

---

## CHAPTER XXXI.

---

**The latest teachings of Bhagwan Dev Atma  
about man and his soul, as given  
in his last monumental work,  
The Dev Shastra Part III.**

---

### **The true method of evolution of higher life in man.**

For the evolution of higher life in man, it is imperative that he should evolve two sets of higher or altruistic forces in absence whereof higher life cannot even germinate in him.

One set of these higher forces consists of the various altruistic feelings which lead one to unselfish or selfless service of others. Some mention of these feelings has already been made.

These feelings of unselfish service can evolve in man only (1) when he gets in *heredity germs* of those feelings, and (2) when he gets *suitable conditions* in Nature for their evolution. In the absence of either

of these conditions, none of these feelings can evolve in man.

It is true that some persons are born with a heritage of the germs of one or the other of these higher powers. But even in such persons, these germs cannot evolve as a matter of course. They must get some favourable conditions in time to evolve them *i.e.* before these germs get altogether destroyed. These potentialities or germs of higher life die away if they do not get suitable conditions for their growth in time, as grains of wheat, barley, gram etc., gradually lose their life-power, if they are not put into suitable conditions for their growth upto a certain time.

By suitable conditions we mean the effective help of those objective forces of Nature, which can evolve the external living form and internal potential powers of the life-force of a plant, animal or man. These favourable conditions do not fall to the lot of all life-forces. Those living existences, which do not get such favourable environments or suitable conditions or materials which are necessary for their evolution, gradually wither away and die.

In accordance with this immutable law of Nature, human souls which, from their very birth, breath in an atmosphere of unfavourable conditions, destroy the very germs of higher life if they get any in heredity. How pitiable is their lot !

Thus both heredity and suitable conditions determine the course of higher life in man.

The continual progress in the path of higher life to the possible extent only he made by a person who (1) possesses the progressive higher capacity and (2) is able to establish permanent relation with that soul, who may possess those all-sided true highest psychic forces which are necessary :—

1—to evolve in that person to the fullest possible extent any altruistic higher force which may have grown in him to some extent ;

2—to evolve besides the above, other higher forces of which that person may have got the germs, but for the evolution of which he may not have had suitable conditions ;

3—to give that person true salvation from his soul-darkness and from those of his low-loves and low-hates which generate that soul-darkness, by imparting to him the rays of his

(that souls) unique light and power and thus creating repulsion against them ;

4 to create in that person consciousness about the truths relating to the nature and organism of soul, its degradation etc. and thus impart to him the knowledge of true *Dharma*, and to create in him attraction for those truths by following which he can increase his constructive power.

Such a divine soul is Bhagwan Dev Atma whose highest psychic forces bring about highest changes in souls.

The second group of the higher feelings, essential for the evolution of higher life in man, consists of those forces which enable a fit human soul to establish his permanent relation with Bhagwan Dev Atma and which are as under:—

(1) True and unshakeable faith in the highest psychic life or *Dev Rup* of Bhagwan Dev Atma

(2) True and unfaltering reverence for the *Dev Rup* of Bhagwan Dev Atma.

(3) True and unshakeable feeling of gratitude for the invaluable spiritual benefits received from Bhagwan Dev Atma.

(4) Love for the unique influences of Bhagwan's highest psychic forces (*or Dev Prabhavs*).

If these four higher feelings do not germinate at all in any fit human soul, he cannot establish any spiritual relation with the highest soul-life of Bhagwan Dev Atma.

A brief explanation of these higher feelings is given below:—

**I.—The Truth and unshakeable faith in the highest psychic life or *Dev Rup* of Bhagwan Dev Atma.**

When any fit soul, having received the highest psychic light of Bhagwan, *on the one hand*, realises the truth that all or any form of attachment for falsehoods and wrong acts degrades his soul and vitiates his constructive power and that by following the course of truth and goodness alone, he can develop the constructive power of his soul and elevate his life ; and, *on the other*, he deepens the consciousness that highest psychic forces of the all-sided love of Truth and Goodness which have evolved in Bhagwan and the true highest psychic life which these forces have given to him, are facts, and that this highest psychic

life of Bhagwan (or his *Dev Rup*) admits or can admit of no doubt whatsoever, he develops the true higher feeling of faith Bhagwan Dev Atma being the only true Worshipful Being.

Before this wonderful faith, based on facts, can develop in any soul respecting the *Dev Rup* of Bhagwan Dev Atma, it is essential that he must, in the unique light of Bhagwan, realize and develop faith in some preliminary truths about the great reality of Nature, in which Bhagwan's unique manifestation has appeared in the course of its evolutionary process.

If any soul does not possess *any capacity* to receive the light of Bhagwan and cannot realize even these preliminary truths, he can never develop true and unshakeable faith in Bhagwan Dev Atma's *Dev Rup*.

## **II.—The true and unshakeable feeling of reverence in relation to *Dev Rup* of Bhagwan Dev Atma.**

When on receiving the unique psychic light of Bhagwan Dev Atma any fit person realizes, to some extent, the beauty of his *Dev Rup* and of the highest psychic heart-forces which constitute it, and also realizes that he

(that person) himself is not only utterly devoid of them but is ruled by various happiness based low-loves and their resultant low-hates which have created various soul-maladies in him, and further realizes that in Bhagwan's *Dev Rup* lies all the environment necessary to give him freedom from his soul-diseases as well as to evolve higher life in him, he becomes conscious of his own insignificance and of the true grandeur of Bhagwan Dev Atma's *Dev Rup*. In this attitude of mind he finds true refuge and protection of soul at the feet of Dev Atma. He thus becomes truly humble and feels a yearning to sing praises of the beauty and grandeur of this *Dev Rup* and re-lishes the sight of any other person singing such praises. Such an attitude of heart is called higher reverence (*Shradha*).

**III.— The true and unshakeable feeling of gratitude towards the *Dev Rup* of Bhagwan Dev Atma.**

The true feeling of gratitude in its unshakeable form towards Bhagwan Dev Atma is said to exist in any fit soul, when he feels himself *truly indebted* to Bhagwan for the favours received in the shape of his having

been liberated from various false beliefs respecting soul and *Dharma*, several sins and false and evil rites or practices etc., and having received true light of true *Dharma* or any bodily gain or good of his family members; and urged by the consciousness of such indebtedness, he feels *a longing to make some return* in the shape of service, and *actually serves* Bhagwan in one or the other manner or fulfils any of his wishes in relation to those persons, animals, plants, houses etc., that are dependent on or are related to him, and is ever ready to do such service even when Bhagwan has left this earth, and in doing that service he *willingly makes a sacrifice* of his bodily and mental powers, his wealth and other possessions etc

#### **IV—Love for Bhagwan Dev Atma's *Dev Prabhav*.**

A fit soul is said to possess true love for the *Dev Prabhav* (highest psychic influences emanating from Bhagwan's *Dev Rup*) of Bhagwan Dev Atma, when he realizes in Bhagwan's unique light the great truth that he cannot get freedom from the various soul-diseases generated in his soul by the operation of his own inherent and developed low-loves

and the degradation of soul-life and the loss of the constructive soul-power which such soul-diseases lead to, save and except by the alchemy of the *Dev Prabhavs* of Bhagwan Dev Atma; and he further realizes that it is again by means of these unique *Dev Prabhavs* that he has been able to develop, to some extent, the higher powers which bind his soul with Bhagwan's *Dev Rup* and that, only by means of these *Dev Prabhavs*, he will be able to evolve other higher forces, which have as yet not manifested in him, and with all such realization he feels an urge within to assimilate these *Dev Prabhavs*.

So long this realization of the saving and evolving power of *Dev Prabhavs* and the longing to assimilate them are absent in any person, he will not be able to establish soul-communion with Bhagwan, and thus will fail to truly worship him, even inspite of the fact, that he may have developed in his soul, to some extent, true and unshakeable faith, reverence and gratitude towards Bhagwan.

Again a fit person can develop this love only to the extent he gets freedom from one

or the other of his low-loves as this blessed love cannot evolve in a heart which develop no repulsion for any of his low-loves or degrading beliefs, thoughts, or actions.

**The ways and means to develop the foregoing higher feelings.**

So long a man does not possess true desire or yearning to evolve these blessed feelings, he cannot accept any course of religious exercises which is calculated to develop them. This desire or yearning can grow in a man only when he realizes the truth that (a) the *unique light* which removes soul-darkness and imparts true soul-knowledge and the *unique power* which gives one true freedom from degrading courses of soul, and (b) evolves higher and altruistic feelings, are totally absent in him and emanate only from Bhagwan Dev Atma's *Dev Rup*; hence Bhagwan's relation is most important and essential for the welfare and evolution of his soul. When this true yearning arises to a sufficient degree in any fit person, then and then alone, he not only undertakes and tries to perform regularly, the various religious exercises, which are

necessary to develop these higher feelings in order to establish and deepen his spiritual relation with Bhagwan Dev Atma, but feels true satisfaction and happiness in performing such exercises and experiences pain and distress when he fails to perform them.

**I—Exercise for the development of true and unshakeable faith.**

When the true desire or longing for the development of this faith has evolved in a fit person, he should retire to some solitary place, and, by himself or in company of other similar souls, try to realize the very sublime and most precious facts regarding the *Dev Rup* of Bhagwan Dev Atma by the following exercises :—

1. The reading of and contemplation on the wonderful story of the evolution from germ state of those unique forces of complete love of truth and goodness which gave Bhagwan his *Dev Rup* and developed in him the highest physic life, and thus realizing (1) the beauty of the various forces of love for goodness which when fully developed, under favourable conditions, established his higher harmonious relation with all kingdoms of Nature and made him a complete lover of

goodness ; (2) the beauty of those highest consciousnesses which developed in him, true knowledge of, and repulsion for those thoughts and deeds which are antagonistic to goodness ; (3) the beauty of those science-grounded right conclusions or truths which he discovered relating to the most horrible state of disharmony in relations which exists in this world, and the need and ways of removing that, and of establishing higher harmony ; (4) the beauty of his wonderful love for truth and truth alone, which, after the unfoldment from its germ state, gradually and steadily developed in him in favourable conditions, and which revealed to him the harmfulness of all the fiction-grounded and false faiths of the world, and led him to discover and impart teachings of one true universal system of religion.

2. The reading of, and contemplation on, various writings on the supreme ideal of Bhagwan Dev Atma. When the unfoldment of his unique forces had progressed to the extent that these unique forces alone became the ruling and sovereign forces of his life, it became inevitable for him to take up the unique

mission of waging a relentless war with the antagonistic forces of untruth and wrong or evil, and rescue souls from their grip, in order to establish the reign of truth and goodness, and to surrender all his powers to this supreme mission of his life. No founder of any faith, and leader of any movement, or any other person, had embraced such a unique mission, as, the unique psychic forces, which could make it possible, were absent in them. Along with the realization of the beauty and glory of this supreme mission, the glory of his unique surrenders and sacrifices for its fulfilment, should also be realized *i.e.* (1) The true renunciation of all such persons, whether connected with his family, community, creed or society, as proved an impediment in the fulfilment of his above supreme mission; (2) The suffering of all such heart-breaking persecutions by his opponents, and heart-shocks from his own people, due to their vanity, absence of the sense of duty, self-will, want of due respect, selfishness, jealousy etc.; and bearing the stinge of the poisoned arrows of ingratitude from those indebted souls who, on becoming unfaithful,

deserted his cause, betrayed him, and tried their utmost to harm both; (3) The true sacrifice of his happiness and peace of mind &c. in order to bring about victory of truth and goodness; (4) The surrender of all his physical and mental powers, his property and possessions &c. in order to promote his unique mission.

3. Contemplation on the manifestation and evolution of unique *Dev Joti* in Bhagwan Dev Atma. The evolution of the highest soul-forces or *Dev Shakties* in the soul of Bhagwan, produced in him a unique light which revealed to him the hitherto undiscovered world of wonderful truths regarding the nature and organism of soul, its evolutionary and dissolutionary courses, its diseases, the way to cure these diseases, the evolution of higher life etc. These truths could not have been discovered by any other light, as it is the only light which reveals the world of soul.

4. Contemplation on the manifestation and evolution of unique *Dev Tej* in Bhagwan Dev Atma. The unique physic power or *Dev Tej* which has evolved in Bhagwan Dev Atma

owing to his *Dev Shakties*, is also an unprecedented phenomenon in the world. This *Dev Tej* constitutes the following four *Dev Bharas* or highest physic feelings:—

(a) *Highest physic repulsion or Dev Ghirna* is the name of the group of those feelings of overpowering repulsion for all that stands for untruth and wrong, which, in the gradual evolution of the various forces of love of truth and goodness, evolved in Bhagwan. This *Dev Ghirna* led to hatred for all kinds of falsehoods and all kinds of evil, vicious or wrong acts prevalent in mankind. This *Dev Ghirna* did not let any low-loves of happiness grow in Bhagwan which are the root cause of falsehoods and evils, nor did it allow Bhagwan to love any person or thing on the basis of happiness, and to develop any undue bias for such happiness-motived objects.

(b) *Highest pain or Dev Dukh*. The pain which Bhagwan Dev Atma developed for the most pitiable state of all relations which humanity has formed on the basis of injustice and *Adharm* (or low life) and owing to which, it has produced intense misery and suffering for man and animal

and wanton destruction of sub-animal worlds, is called *Dev Dukh*.

(c) *Highest antagonism or Dev Shatruta.*

The feeling of antagonism which Bhagwan Dev Atma developed, with the evolution of *Dev Dukh*, for all low-loves and low-hates and all falsehoods and evils which are due to them, is called *Dev Shatruta*.

(d) *Highest faith or Dev Vishwas.*

The feeling of highest faith, which Bhagwan Dev Atma developed in the ultimate triumph of truth over untruth and of goodness over evil, in the warfare which he, led by his *Dev-Shatruta*, waged with the forces of untruth and evil, and in which he went on acquiring victories after victories over them with the help of the higher powers in Nature, is called *Dev Vishwas*.

This unique *Dev Tej* of Bhagwan Dev Atma is the cause of producing marvellous higher changes in the lives of fit souls who had or have the privilege of receiving it.

should adopt the following means to develop it:—

He should read and contemplate over all literature connected with those four most precious truths regarding the *Dev Rup* of Bhagwan Dev Atma which have been described above, and thus deepen his reverence for Bhagwan's *Dev Rup*. He should develop the feeling of true humility by realizing the glory of his *Dev Rup* and the insignificance of his own soul, and in this state of heart, he should offer his true homage to him and thus develop the feeling of higher and true admiration for him. He should also develop, by repeated *Sadhanas*, true respect for all such persons or things which are connected with Bhagwan and specially his books. He might go on pilgrimage to his birth-place or such other places which may be associated with Bhagwan's life or where monuments are raised in his memory, such as his *Samadhi* &c. He should sing his glory by reciting hymns, *astotar*, *arti* etc., read the incidents of his unique life with deep devotion and fervour or join congregations where such *Sadhanas* are done, and thus realize more and more the true bliss arising out of them.

He should also read life-sketches of Bhagwan's parents and ancestors and contemplate over their great virtues. He should develop true respect and reverence for all such souls who possess higher reverence for Bhagwan or who, besides that, have developed feeling of gratitude for him and are devoted to the service of his mission. Besides this, he should avoid, in the first place, the society of all such persons who possess feelings of low hatred and a perverted vision for Bhagwan, and should abandon all liking for any scurrilous literature written against Bhagwan and his cause ; and in the second place, should feel shocked when any low or misguided person indulges in calumny against Bhagwan in press or platform or in conversation, and should stand up boldly against all such base things and expose them. This *Sadhan* also develops feeling of reverence.

### **III—The true and unshakeable gratitude.**

When any person—who was enveloped in utter soul-darkness and was ruled by low-loves and low-hates but after receiving the *unique light* of Bhagwan, has seen, according to his capacity, the harmfulness of his soul-darkness,

also false beliefs and evil practices, and has developed, by receiving Bhagwan's *Dev Tej*, repulsion and pain for them, and has thus not only got true liberty from several of his false faiths and evil thoughts and acts, but has been enabled to make amends for one or the other of his past wrongs, and thus got rid of their impurities, and, further, seeing the beauty of higher forces, has developed one or the other of them—feels indebted to Bhagwan Dev Atma for all these higher boons of soul and finds joy in paying off this invaluable debt as far as possible by disinterested service in relation to Bhagwan, and finds pain if he grows negligent in this respect; he is said to have awakened in his soul feeling of true gratitude towards Bhagwan.

The sacrifices or surrenders by which a person, who has awakened in himself this blessed feeling, can develop it more and more are as under:—

The dedication of his (1) money, (2) property, (3) powers of learning, thought, skill, writing etc., and (4) bodily powers, out of the purest motives of doing disinterested service to

discharge, to some extent, the burden of his indebtedness.

Such sacrifices can be made by grateful persons in relation to Bhagwan even after he has left this earth, by dedicating moneys and properties to "Bhagwan Bhaint Fund", or by preserving memorials raised to Bhagwan, or by fulfilling the expressed wishes of Bhagwan in any respect.

**IV—True love for the *Dev Prabhav* of  
Bhagwan Dev Atma.**

The rays of unique light and unique power emitted by the ideal psychic life of Bhagwan are called *Dev Prabhav*s (or highest psychic influences).

A person who is able to receive the unique rays of Bhagwan's *Dev Prabhav*s and who has not grown so hard-hearted as to become impervious to them, is called a fit soul. A soul becomes hard-hearted and is gradually rendered impervious to Bhagwan's unique *Dev Prabhav*s by (1) sovereign sway of low-loves, (2) growth of low-hates, specially hatred for Bhagwan Dev Atma, the fountain head of *Dev Prabhav*s, (3) continuous indulgence in evil conduct in relation to various existences of Nature, (4) continued

disregard of the light of Bhagwan Dev Atma by refusing to walk the way shown by it.

To get to such a state is most deplorable for a man and it is his highest loss. Besides being free from it, a fit soul should also possess outward favourable conditions, if he wants to receive *Dev Prabhav*s. These external conditions are, (1) pure and clean state of body, (2) pure and clean state of clothes, (3) pure and clean state of the place where the religious exercises are performed, and (4) freedom from all such causes as lead to the distraction of mind.

Besides this, even a fit soul could be desirous of getting the *Dev Prabhav*s only when, (1) he has awakened in himself a consciousness of the degrading nature of any of his low-loves, and (2) has realized the truth that by the *Dev Prabhav*s of Bhagwan Dev Atma alone, he can get true freedom from that degrading low-love, and develop one or the other higher feeling necessary to promote the constructive power of his soul.

This two-fold consciousness can lead to the development, in a fit soul, of true attraction for

the *Dev Prabhav*s, so much so, that he begins to value them above everything in the world and feels happy and blessed when he receives them, and feels miserable when he does not get them.

A fit soul, who possesses this two-fold consciousness and is earnest about getting *Dev Prabhav*s to liberate himself from any low-love, must sit in an undisturbed state of mind in a lonely place bringing before himself the mental picture of Bhagwan. He should then pray unto Bhagwan to bless him with his *Dev Prabhav*s so that he may see his inner self in true colours, and realize that low-love of his as truly harmful, and imbibe in himself true repulsion and pain for it. In this prayerful attitude, he should sing such hymns and read such literature, as can help him in this. Thus on getting the *Dev Prabhav*s when he feels an urge to make amends for any harm done by him to Bhagwan Dev Atma or any other person, he should write a letter of apology to the injured person or verbally apologise to him. He should feel blessed for this unique gift of *Dev Prabhav*s and be grateful to Bhagwan for it.

The *Sadhan* of true reparation is one true method to purify one's soul. If the harmed person is living, one should make amends to him personally. If he is dead, he should deepen his sense of pain and apologise to the departed by bringing him before his mind's eye, and serve his children or family connections. If he has harmed animals or plants, he must serve their species. This drama enacted by the magic of Bhagwan's *Dev Prabhav*s can be seen in the lives of hundreds of souls who have imbibed them.

As these *Dev Prabhav*s are calculated to remove soul-darkness and produce purity of life, they are also able to impart the light of true knowledge about soul and true Dharma to any person who is desirous of getting that knowledge. It is the unique light of Bhagwan which alone can give this direct knowledge to a fit soul. This direct knowledge once received has to be deepened by repeatedly seeing each truth in the light of Bhagwan by contemplation over all such facts as illustrate that truth and reading all such literature as throws light on it.

But let this be remembered that all this most valuable knowledge is bound to be lost to a man who is utterly selfish and who uses it for his own aggrandisement. He alone can progress in any such true knowledge who imparts it to others by pen or tongue, and endeavours to remove fiction and untruth

These *Dev Prabhavs* also develop in a fit and earnest soul one or the other higher powers. Man, as he is constituted, moves by considerations of happiness and pain only. Hence if he does not find happiness in the exercise of any higher feeling, he will not try to develop it. But if a person finds joy in the exercise of his feeling of reverence or faith in Bhagwan and is anxious to develop that feeling, he is bound to adopt ways and means necessary for its development. Similar in the case for the development of other higher or altruistic powers.

However a man can feel no necessity or longing for receiving the *Dev Prabhavs* of Bhagwan Dev Atma when he,

- (1) knowing any of his false belief, false thought, false statement, false promise or any of his other false action to be false, feels no repulsion

and pain for it, nay on the contrary feels pleasure in that state;

- (2) knowing any of his harmful or wrong action in relation to any man, animal, plant or mineral existence to be sinful or wrong, feels no repulsion and pain for it, but on the contrary feels pleasure in doing it;
- (3) feels no repulsion or pain for remaining in darkness or ignorance about his own being or his real self or soul but remains satisfied in such a state;
- (4) possesses no consciousness about his soul-degradation and feels no repulsion or pain for his low-loves or low-hates which he knows, are producing such degraded condition of his soul, and also possesses no consciousness about the constructive power of his soul, nor feels any attraction for any higher feeling which is calculated to promote such constructive power, but remains contented in the state of his daily weakening soul-power.

There can be no greater calamity for a living rational being than the above unfit state of soul.

**The causes which deprive a man to receive the *Dev Prabhav*s of Bhagwan Dev Atma even after taking his refuge.**

Besides his other low-loves, slavery to which makes even a follower of Bhagwan Dev Atma indifferent towards establishing his soul-relation with Bhagwan, his various low feelings, produced by the low-love of self or ego, specially stand in his way in this respect, and degrade his soul to such an extent that he is totally incapacitated from receiving Bhagwan's *Dev Prabhav*s. These degrading low feelings are as under:—

1—*Slavery to love of selfishness*.—This disables a man from establishing any kind of higher relation with Bhagwan Dev Atma even after receiving various invaluable favours at his hands, or from cherishing any desire to serve his supreme mission in one form or another, or from having any liking for realizing the grandeur of Bhagwan's *Dev Rup*, *Dev Prabhav*s, his true religious teachings, his supreme ideal, recounting his unique favours on him, his family and other relations,

or viewing such course of life, in Bhagwan Dev Atma's relation, as harmful.

*2—Slavery to love of vanity or self-aggrandisement.*—The one ruling *mantra* of a man possessed by this low force, is that he should not be shown or considered as inferior, even though he may in fact be inferior. Thus he is disabled from seeing even his sinful and wicked deeds or the absence of any virtue in him. On the contrary such a diseased soul tries to manufacture lies to hide his evil acts. Being himself quite incapable of seeing the true nature of his soul, enslaved to low-loves and low hates, and the glory of the highest psychic forces of Bhagwan Dev Atma, and, being quite destitute of any consciousness for any sin or any higher feeling, he falsely poses as superior in knowledge even to Bhagwan. On holding any difference of opinion with Bhagwan on any subject, he trumpets his own glory before others and thus tries to create irreverence for Bhagwan. Such an unfortunate soul considers higher souls in Dev Samaj as inferior to himself, although his own life is much inferior to them.

*3—Slavery to love of self-will.*—A slave to this low force feels pain at Bhagwan's tell-

ing him anything against any of his low-loves however degrading or harmful they may be, and *prefers to guide his life by his own will*. While working in organisation, he dislikes to go by the will of his superiors and follows the bent of his own mind, however harmful it may be to others. Such a soul while working in an institution; and therefore bound to obey the right orders of his superiors or the rules of the institution, violates such regulations and rules and thus proves harmful. Such a soul even when enrolled as a worker under the banner of Bhagwan, does not accommodate himself to suit the right policy of the society, as that militates against his happiness and thus breaks the salutary principles of discipline and proves harmful.

4—*Slavery to love of low-hatred*.— Low love-bound soul feels hatred for any man, animal or other existence whom he considers an obstacle in the gratification of that love of his. Such hatred is called low-hate. This leads man to falsehoods and unjust acts. Led by this low hate, man *wishes evil* to the objects of his hate, gets *perverted vision* in their relation, *develops vindictiveness* and *feeling of*

revenge against them, and musters up *courage to persecute* even his benefactors and thus find happiness.

Those who cannot get liberty from the hellish control of these four most dangerous soul-diseases, are bound to be deprived from the getting *Dev Prabhavas* of Bhagwan Dev Atma.

**An Illusion regarding man's freedom of will.**

Theists allege that some God, Ishwara or Parmatma etc., has created or made man, and that he has endowed him with such a capacity that if he wishes, he can free himself completely from any thought or act which is revealed by such a God to be a sin. This belief of theirs is totally false and against every day facts. In the first place, no such being as God or Ishwara at all exists in self-existent and eternal Nature. When such a being does not exist, it is idle to believe that he has given any free will to man. Again every day life of any man is a positive illustration of the fact that once he is completely enslaved to any low-love or low-hate, he is not able to shake off its bondage even though such a slavery leads him to acts, harmful to his own interests as well as to those of others.

All thoughts and deeds of man are due to his inner feelings. When a man does not possess a certain feeling, he cannot think any thought or do any act which can be due to that feeling alone. A child possessed of no sexual feeling is unable to think and act sexually in relation to any person. But even when a man possesses any feeling, he cannot gratify it, if any stronger feeling or outward conditions stand in its way or destroy its influence. Thus a man who is laid up in bed and has lost his physical strength to the extent that he is not able to move even from his bed, cannot, even if he wishes, get up from his bed and walk miles in fresh fragrant air. A man caught up by the swift current of rushing waters of a river and not being able to resist its onslaught, is swept off and drowned by it, even though he wishes to come out of it and does not desire to die.

Similarly, even when a man considers any particular course of his life as sinful, and does not like the harm which it causes to himself or others, he cannot by mere wish, come out of its grip when once he has become a slave to that course of life. Strong habits are called tyrants. Low-loves when once developed

fully in a man, become the absolute masters of his will. Such a man cannot by himself shake off the control of any of them, and even when he possesses sufficient desire to get free from them, he can do so only by the help of another soul, liberated from that low-love.

There are millions, however, who do not even wish to get freedom from the bondage of their low-loves and low-hates but, on the contrary, ever remain desirous to gratify them. This is why men are addicted to intoxicating drinks, sexual excesses including adultery, cheating, theft, bribes-taking and other unjust deeds. Led by a wish to please their society or community and to get praise from them, they continue to follow evil customs which they know to be harmful, keep false religious symbols which they know to be useless ; and thus grow hypocrites. They resent all attempts made even by their dearest ones to liberate them from the grip of such evils.

Can such hopeless slaves be called free or independent? The question may be asked that if a man has become a slave in the hands of any of his low-loves and is driven even against his

wishes to wrong actions, why he' should be punished for his crimes against society? He is punished because the victims of his criminal tendencies and criminal acts are to be protected; because human nature does not wish any harm to be done to it by others and struggles to defend itself against their transgression. This is why society has formulated laws penalising such acts and punishing the criminals. This function is performed in civilized races by governments which, besides protecting society against crimes, promote the good of individuals as well.

In the end, let it be borne in mind that as man is led to all his thoughts and deeds by his inner feelings, he cannot be called free, but is an agent in their hands.

---

## CHAPTER XXXII.

### Conclusion.

---

**I—Any higher change possible in fit souls can be brought only on the basis of consciousness of pleasure and pain and not otherwise.**

Man is by nature happiness-loving. He possesses deep love for one or the other kind of happiness. He possesses repulsion for pain, and chooses to pass through pain or suffering only to the extent, without which it is impossible for him to obtain one or the other happiness desired by him. This being the very nature of his soul, it is impossible for him to go against it. If a man develops love for happiness derivable from the gratification of physical senses, it is imperative for him to become intemperate. If he develops love for family, children, fame, name, power, position, wealth, possessions, etc., he adopts ways and means, which are opposed to truth and goodness, to get these objects, and, thus besides degrading his soul, he suffers

bodily and mental pains, resulting in many cases in shortening the span of his life.

Now if any higher change is to be brought in the soul of a fit person, it is necessary that a repulsion and pain, instead of pleasure, may develop in him for his false and unjust thoughts and acts, so that he may get free from them; and when he gets free, he should feel joy and not pain if he is to continue in that state of freedom. In the same way, if a fit person has to develop any higher feeling opposed to his low-love of self, he should find joy in the exercise of that higher feeling, then and then alone he can do some noble acts for the welfare of others.

The manifestation of Bhagwan Dev Atma is out in this world to bring about higher changes in conformity with this universal law of Nature.

**2—Manifestation of Bhagwan Dev Atma for heralding a new age in the evolution of man.**

As already stated, before the advent of Bhagwan Dev Atma, the entire world was hopelessly enveloped in soul-darkness. No one possessed true knowledge relating to the nature and organism of soul, its diseases, its

degradation, its annihilation, its true freedom from those diseases and degradation, its true evolution, the true method and need of its evolution, etc., as all were devoid of that unique light which has evolved in Bhagwan and which alone reveals true knowledge about all these subjects. This true knowledge is the only true knowledge respecting true religion. In the absence of this true knowledge humanity remained sunk in the whirlpools of false and most harmful beliefs and exercises in the name of religion.

Besides this dead weight of false beliefs pressing on man which his low-love bound nature created for him, the gradual development of his low-loves also cast upon him a sort of fascination for falsehood which he availed of in earning wealth, developing possessions, concealing his sins, crimes and vices from public exposure, defending his truly guilty relations from the grip of law, getting false praise or realizing several other objects or low ideals of his life.

All persons of the world being ruled by consciousness of pleasure and pain alone, and being lovers of pleasure and haters of pain, naturally formed and accepted happiness as

the only ideal of life, when, according to the law of life, the evolution of true higher life is man's one true ideal and not the attainment of any kind of happiness.

Thus the entire world was groping in the abyss of soul-darkness and soul-ignorance and millions of persons were clapped in the prison bars of the false faiths; and, being possessed by low-loves and low-hates, they were inflicting various kinds of injustices, wrongs and sufferings on human and sub-human worlds; and thus were sinking more and more into the quagmire of soul-degradation. They raised a hue and cry from the sufferings caused by this woeful state, but, by themselves possessed no power to cast off the control of their low-loves and low-hates. They possessed no consciousness about higher ideal of life and hence cherished no desire to evolve that in their soul.

In order to bring about higher change in such a deplorable state of man, to rescue him from the snares of false faiths and ignorance and darkness about soul, to liberate him from his most harmful and most degrading soul-life and to herald a new higher and golden age of true soul-knowledge and

altruistic life, some manifestation possessed of the unique highest psychic forces was needed. Such a manifestation is that of Bhagwan Dev Atma who has heralded the new golden and most blessed age, which the true further evolution of man sorely demanded and which has sounded the death-knell of all false faiths and the most hideous sway of low-loves and low-hates. He has ushered in a new era of true science-grounded and Nature-based knowledge about-soul and of all higher powers of soul which enable man to establish his relations with all existences not on the basis of low-loves and low-hates but on the basis of higher loves and higher hates, and thus make him less and less harmful and more and more useful in them.

**3—The highest changes in store for human and sub-human kingdoms by the unique influences of Bhagwan Dev Atma.**

The above new era of highest changes in the human world which has been ushered by the unique highest influences or *Dev Prabhavas* of Bhagwan Dev Atma as witnessed in the lives of thousands of persons of all ages and stages could only be brought by these unique highest influences. In future, too, all those

higher changes towards the further righteous evolution of man which are possible only by the *Dev Prabhavs* of Bhagwan Dev Atma would be brought about by these self-same *Dev Prabhavs*. These future highest changes would be on these lines:—

1—As the rays of the light and power of Bhagwan's *Dev Shakties* have illumined by now the souls of hundreds of fit persons and enabled them to see truths about the organised nature and life of soul and the one true religion and to get freedom from various kinds of false beliefs; and this change they could not get otherwise, so in the future too fit souls would undergo the similar higher change by the self-same rays of the light and power of Bhagwan alone.

2—The true liberty which fit souls have got by now from such of their unjust and evil deeds, which they were enabled to see in Bhagwan's *Dev Joti* as most harmful and to feel as repulsive and painful by assimilating Bhagwan's *Dev Tej*, has been mainly and solely possible through the *Dev Prabhavs* of Bhagwan Dev Atma. By attaining this true liberty they have actually been saved from

inflicting undue pain and harm on other existences which were their victims before. In future too, such most blessed higher change would fall to the lot of fit souls by the *Dev Prabhavs* of Bhagwan Dev Atma alone.

Besides giving this 'true freedom, the *Dev Prabhavs* of Bhagwan Dev Atma have further developed, by now, in fit souls that true pain for their past sins and impurities thereof, which has prompted them to make due reparation for those sins by returning either to the owners the money or other things which they had improperly got before their true conversion, or, in case of not being able to trace the owners, to hand them over to any charitable cause. This marvellous work would continue in the future too only by the *Dev Prabhavs* of Bhagwan Dev Atma and by no other agency.

3--The evolution of any higher consciousness or feeling, in relation to the existences of any kingdom of Nature, which has taken place in fit souls by means of Bhagwan's light and power, and which has made, them really serviceable to those existences and thus strengthened their constructive power to some extent, has been

due only to the *Dev Prabhavas* of Bhagwan Dev Atma. In future too, this most blessed change would take place in the lives of fit souls by the *Dev Prabhavas* of Bhagwan Dev Atma alone and by no other agency.

4—The highest psychic forces of Bhagwan have developed those highest consciousnesses in him in all cosmic relations which are found nowhere and which have enabled him to impart teachings, on what a man ought to do and what he should refrain from, in all those relations. These teachings are altogether new in this world. These are all embodied in the form of commandments in the *Dev Shastra*. Reading and contemplation over these in the light of Bhagwan Dev Atma enables a fit soul to realize, according to his capacity, his weaknesses and defects which had been a sealed book to him before, and to get freedom from them on receiving the *Dev Tej* of Bhagwan.

This true knowledge and true desire to get free from such weaknesses and shortcomings of one's soul-life in all human and sub-human relations has been possible only by means of the *Dev Prabhavas* of Bhagwan Dev

Atma and by no other agency. In future too such wonderful work of higher changes would take place in fit souls only by the alchemy of Bhagwan Dev Atma's *Dev Prabhvas*.

This most blessed higher change in man leads to the higher good of even sub-human kingdoms. For when a man sees the harmfulness of his evil and unjust thoughts and acts in relation to these kingdoms or develops higher consciousness in their relation, he not only refrains from doing harm to them but tries his best to serve them and prove useful for them in various ways. This brings about higher changes in the sub-human worlds as well. Thus the unique manifestation of Bhagwan Dev Atma is calculated to bring about highest good of allt he four kingdoms. Hence it is to the highest benefit of all fit human souls to have the privilege of getting the refuge of Bhagwan.

---





